

# THE CHVRCHES HAZARD

Deliuered in a Sermon in the Ca-  
thedrall Church in NORVVICH, vpon  
the fifth of Nouember.

1629.

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CHAL CHES

HAYWARD

7

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HAYWARD





## TO ALL THE ADHERENTS of the Romish Church amongst vs.

**N**OW cometh it to passe, that Rome is become the  
Seminary of mischief? and that where Martyrs  
once abounded, now Conspirators? the faith of that  
Church being once famous through the world, but  
now her Bloodshed; all Christian Countries ha-  
ving felt her tumults, and many her Treacheries. Can we iudge  
her that delights in cruelty, the tender Mother? no, the scarlet<sup>a</sup> Rev. 17.4.  
Whore? Are these her gentle warnings? her spirituall stripes?  
What to strike Nations to death? Did Christ euer prescribe, that  
a Church should bee advanced by such direfull signes, dismall-  
stratagems? Let his Records bee searched, and the Grant of this  
charter shewn. No, this practise nature disclaimes, how much more  
Scripture detests? Traytors are the worst men in the bad age,<sup>Luke 21.</sup>  
yea the Monsters of the perilous times. Out of the Ma-<sup>2 Tim. 3.4.</sup>  
nuscript of Iudas, Treason may be prooued; but out of the Gospel  
of Christ neuer; Oh then that it should bee held the perfection of  
Religion, the mould of merit! I wonder those practised disci-  
ples blush not to call themselves Iesuites, and that the Pope the  
Crafts-master of the science doth not hang downe his head in the  
sight of the whole world, to stile himselfe the Vicar of Christ.  
Oh blessed Saniour, thou which didst suffer thy owne blood to bee  
shed, and hadst rather loose thy life then thy meekenesse, which  
neuer struckest enemy to death, though thou haddest<sup>b</sup> all power,<sup>b Math. 28.</sup>  
which didst<sup>c</sup> coole the breaths of them which would haue had<sup>c</sup> Luk 9.55.  
fire fetched from heauen, and didst teach the<sup>d</sup> Discipline of pa-<sup>d Math. 26. 32.</sup>  
tience to that military Apostle which did cut off Malchus his  
eare, which thy selfe wert an innocent<sup>e</sup> Lambe, and didst sende<sup>e</sup> 1 Pet. 1. 19.  
forth thy Messengers as<sup>f</sup> Lambes, which wouldst haue king-<sup>f Math. 10. 16.</sup>  
domes.

A. 2.

## The Epistle Dedicatorie.

domes subdued unto thee by revealing of mysteries, and not by de-  
 priving of life, how wilt thou acknowledge such followers to bee  
 of thy retinue? No, here Antichrist is discovered, in that he is  
 so opposite to Christ. & Seeing ye are inhumane, impious, cru-  
 ell, homicides, yee are no longer Christians. Their abusing  
 of the Scriptures, the mingling of their owne works with Christs  
 precious satisfactions, the steame of their Brothell-houses, their  
 shop of Imagery, their new built Chaldron of Purgatory, the  
 grounding of the principles of their Religion out of Apocry-  
 phall, allegoricall, parabollicall places, or out of most darke and  
 intricate places of Scripture, from which no convincing argu-  
 ments are to bee fetched, the voluntary confession of their owne  
 Writers that neither <sup>h</sup> Transubstantiation, <sup>i</sup> Communion in  
 one kind, <sup>k</sup> Indulgences, <sup>l</sup> sacrifice for quicke and dead,  
<sup>m</sup> prayers vnto Saints, worshipping of Images, <sup>n</sup> Christs  
 descension into Limbus patrum, <sup>o</sup> Confession, nor many other  
 points are cleerely to bee proued out of Scripture, their reui-  
 uing of the ancient heresies of the <sup>p</sup> Valentinians, and Hera-  
 cleonites, <sup>q</sup> Angelickes, <sup>r</sup> Carpocratians, <sup>s</sup> Collyridians,  
<sup>t</sup> Sampseans, <sup>v</sup> Manichees, <sup>\*</sup> Messalians, <sup>x</sup> Nudipedals, <sup>y</sup> Ca-  
 tharists, <sup>z</sup> Armenians, <sup>a</sup> Apostolickes, <sup>b</sup> Marcus, <sup>c</sup> Novati-  
 ans and others, their Boy-fathers alleadged in sollemne contro-  
 uersie, there is not extant any place so expresse, that without the Churches declaration, can eu-  
 idently constraine vs to admit it) not to be improbable de Euch. l. 3 c. 23. §. Non dissimili.  
<sup>s</sup> Hatte Communion custome. Greg de Val. de vsu. Euch. c. 10. laide of the peoples deu-  
 tion Har. <sup>k</sup> Indulgences. Ross Affert. luth. conf. art. 18. Cajet. opusc. tom. 1. tract.  
 15 de Ind. cap. 1. <sup>l</sup> Sacrifice for quicke and dead. Coster. in comp. orth. fid. dem. prop. 9.  
 c. 2 p. 162. <sup>m</sup> Prayers vnto Saints and Images Baum. in 22. q. 1 art. 10. <sup>n</sup> Christs desc-  
 cension into Limbus Patrum, no where expressed, that Christ went thither to deliuer the  
 soules of the Fathers, Melchior Canus. l. 3. loc. Theol. c. 4. <sup>o</sup> Confession Gloss in Grat. de  
 poen. dist. 5 c. 1 in poenit. <sup>p</sup> Valentinians and Heraclonites for extreame vnction. Ire-  
 nae. l. 1 c. 17. Aug. l. de hæ. c. 16 <sup>q</sup> Angelickes for worshipping of Angels, Aug. de hæ.  
 c. 39. <sup>r</sup> Carpocratians for worshipping of Images, Epiph. hæ. 27. Aug. de hæ. cap. 7.  
<sup>s</sup> Collyridians for worshipping of the virgin Mary, Epiph. hæ. 48. <sup>t</sup> Sampseans for  
 reliques, Epiph. hæ. 52. <sup>u</sup> Manichees for Priests single life, Aug. Epist. 74 Id. de mo-  
 rib. Ecc. & Manich. l. 2. c. 13. <sup>\*</sup> Messalians that Baptisme doth onely purge sinnes going  
 before, Theod. diuin. Decr. c. de Baptismo. <sup>x</sup> Nudipedals for their bare footed Transfi-  
 canes and Seculars, Aug. de hæ. c. 58. <sup>y</sup> Catharists for merits, Isidor. Etym. lib. 8 c. 4.  
<sup>z</sup> Armenians for worshipping of the Crosse, Niceph. l. 18. c. 45 <sup>a</sup> Apostolicks for vo-  
 luntary poverty, Epiph. hæ. 61. <sup>b</sup> Marcus the Magician for hausing blood in the Chalice.  
 Epiph. hæ. 34. <sup>c</sup> Novatians for doubting of remission of sinnes, Amb. li. 1. de Poen. c. 7.  
 & l. 2. c. 5.

uerfies,



## The Epistle Dedicatorie.

versies, the digladiations of their owne Divines against them,  
 and the maine points of our profession proved substantially out of  
 their owne Writers, make mee to renounce them; but their con-  
 spiracies make mee to abhorre them, defy them, looke agast vpon  
 them; but specially when treason comes to be dogmatized by  
 their Schoolmen, every Romish Theologue almost now adayes  
 not being able to compose a Body of divinity without this sang-  
 uinary Maxime inserted, iustifying the lawfulness of Treason,  
 and (as if it were a professed Art) describing, and prescribing the  
 meanes of it; making no conscience of it after a condemnatory  
 sentence, yea if the Popes interpretative sentence can but bee  
 conceived it is enough; to doe but deny their Religion, is to  
 Franne upon the sword of the Church, & any person then appoin-  
 ted by the Pope may take away the life of his Sovereigne; if none  
 bee appointed, the Successor may doe it, if there bee no Successor  
 the Kingdome may doe it; yea Mariana is so impudent that hee  
 saith, that it is a wholesome meditation for Princes to perswade  
 themselves that they may bee then killed, and the party not onely  
 to doe it lawfully but with glory and commendation. Bellarmine  
 I confesse was a modest Papist; his tenets not steeped in the au-  
 daciousnesse of many; yet the best of them is but a brier,  
 and the most righteous sharper then a thorne-hedge, for  
 when I consider his treasonable conclusions, and his damnable  
 Letter to Blackwell, what doe I hold him but a Cardinall En-  
 gine of sedition? The Pope is held by many a Holy Father,  
 as if the Sanctuary of peace, truth, and piety were in his brest,  
 yet when I call to mind how Urbane 2. held killing of Kings  
 no murder, but a zeale to the Catholicke mother, and how many  
 Emperours have bene troubled by Popes with the losse of  
 their peace, kingdomes, or lives, and other Kings and Princes

d Suarez de-  
 fen. fid. Cath-  
 adv. Aug. sect.  
 exc. lib. 6. c. 4. n.  
 18.  
 e Bann 2 x. p.  
 59c.  
 f Sand. de clau-  
 Dan. p. 25.  
 g Suarez def.  
 fid. Cat. adv.  
 Aug. sect. er.  
 lib. 6 c. 4. n. 18.  
 h Mariana.  
 instit. reg. p. 11.  
 i Micah 7. 1.  
 k Bell de pon-  
 tif. l. 5. c. 6. 7. 8.  
 Bell. de pot.  
 su. n. Pont. ad  
 Guliel. Barcl.  
 p. 97.  
 l Cæf. Baron.  
 ex lvo an.  
 1099. n. 11.  
 m Consider  
 the miseries of  
 these Empe-  
 rours Kings,  
 and Princes.

Leo Haurus. Sigon. de rag. Ital. p. 103. Ludovicus pius papi. mass. annal. p. 04. Childe-  
 rick. Aimoin. gest. Franc. p. 403. Otho the great Luitp. l. 6. c. 6 Henry the 1. Ben. Card. vir.  
 Hild. p. 42. Henry the 4. Naucl. p. 777. Henr. 5. vsfp p. 272. Lotharius Otho Fris l. 7 c. 18.  
 Frid. Barbarossa. Naucl. p. 856. Henry 6. Hoved p. 689. Philip his brother, Naucl. p. 898.  
 Otho 4. Walsing. Ypod Neust. p. 460. Fred. 7. Pandulf. col. hist. Neap. p. 245. Henry 7.  
 Arent. p. 367. 508. Wenceslaus theod. Niem. p. 63. Iohne Q. of Naples. Neust. p. 1024.  
 Manfred. K. of Nap. & Sic. Naucl. p. 946. Conradinus Paral. vsfp p. 11. Julian & Lawrence  
 the Dukes of Florence, Vol. p. 51.



## The Epistle Dedicatorie.

Mat. Paris.  
p. 223.  
Guil. Neu-  
brig. p. 169.  
Orat. Sixt. 5.  
hab. in Con-  
silio. anno.  
1589

Nah. 3. 1.

Apoc. 17. 5.  
2 Thess. 2. 3.

in the like manner molested, how <sup>a</sup> King Iohn amongst our selues, and <sup>o</sup> Henry the second were put to basenesse, how <sup>Q</sup>. Elizabeth after the Bull of Pius Quintus was never at rest, how <sup>p</sup> Sixtus the first instigated by a panegyricall Oration the murdering of Henry the third in France, by a Dominican Friar, I can count the Pope no other then a murdering Father, yea the Cut-throat of Christendome. Beside, when I recount the massacres of Merindoll and Cabriers, Vasseli, Paris, and of that here intended in England at this Gun-powder Treason, I can speake to Rome in no milder termes then God did once to Niniveh, <sup>9</sup> Oh thou bloody Citie.

Oh yee then which are the admirers of that Church, which thinke it the Paradise where the tree of life doth grow, and hold no ground holy but that which that Church sanctifies, see at last the damnable impostures yee haue beene mis-led with; renounce that <sup>r</sup> Woman of fornications, and <sup>f</sup> Man of sinne bee it for no other reason then these principles of blood; Treason can never bee an appendant of the true Faith. And oh yee Priests and Jesuits, the spirit of conspiracy, and nerves of treason, who with wit abuse the whole world, and haue raised up nothing a great while but a learned villany, by whom all the Commotions, the turbulencies in the Christian world haue beene either acted, or animated, consider at last what it is yee practise, Treason; Treason, the attempt of rashnesse, the vent of hatred; the scandall of humanity, the botch of Religion; wise men should not doe it, good men will not. What therefore will yee for this. still streine your wits, and your necks? and make your selues fearfull to your owne people, odious to vs? no, if reverence to God and man haue not quite forsaken you, if yee haue not forgotten the honor & safety of the men in your own corpses, desist from such hideous, horrible, graceles designes; And the rather because (sauing the reputation of your owne indgements) yee are circumuented, being but made slaues to the subtilty, & insolency of your Pope; for what I beseech you (by all the prickles of conscience that are left in your bosomes) hath beene these many yeares the maine incentive of all your disloyalties; hath it not beene to make your Pope not onely chiefe Priest, but chiefe Potentate in the Christian world? Where his temporall iurisdiction hath not beene acknowledged, there ye

haue.

## The Epistle Dedicatorie.

have laboured to thrust it in by this spirituall feat. But (if ye  
 have but one drop of spirituall oynment left upon your eyes) con-  
 sider if the opinion be not as vaine, as the attempt is desperate;  
 who knowes not the forgery, as well as the ambition of this Title? \* Luke 22.26.  
 But it shall not be so amongst you, damps the Popes affected \* 1o. 18. 36.  
 Primacie over all Bishops; but my Kingdome is not of this \* Theo. 1. 1. c. 7.  
 world, throtles over all his Supremacie Kings & Emperors; \* Leo ad Cler.  
 Christ neuer assumed it, Peter neuer chalenged it, the auncient & plebem  
 Bishops of the Romish Church never pretended title to it, how then Constant. ep.  
 should it now come to be a right unquestionable? Search antiqui- 23.  
 ties, \* Constantine the great was so farre from suffering Iulius y Cum lachry-  
 the Bishop of Rome for being his Head that he gave not his Le- mis & gemitibus  
 gates (but Eustathius Patriarke of Antioch) precedence in the Leo ep. 14.  
 Counsell of Nice. \* Leo commanded not Martian the Empe- ad Theodo-  
 rour to summon a Councell, but made humble request for it by sum.  
 the Clergy and people of Constantinople, and with teares and \* Pro obedi-  
 jobs he begged of Theodosius to have had a Councell in Italy tia quam de-  
 but could not obtaine it; the words of Pope Agatho of old buimus. Con-  
 were not imperious to Heraclius, and Liberius the Emperours, cil. Constant.  
 but \* For the obedience wee owe you. Gregory the Great A. 4.  
 acknowledged himselfe the servant of Mauritius, for a Christ \* Christus de-  
 granted the Emperour not onely to rule over souldiers but minari Impe-  
 Priests; in Iustinians dayes it is evident that the Emperour was ratorem mili-  
 hold so farre superiour to the Pope, that the sayd Emperour bus sed etiam  
 posed two Popes, Silverius and Vigilius, and hee himselfe as well sacerdotibus  
 as Theodora the Empreffe thanked Belizarius their Agent for concessit. Greg.  
 it; Eutropius saith, that in former times such was the obedi- lib. 2. ep. 103.  
 ence of Popes to Emperours, that if the Emperour sent for the Pope, de Pontifical.  
 all businesse set aside, he went though he knew it were to goe Cont. tom. 2.  
 into banishment. The boundlesse power and immoderate Ty- in vita Vigili.  
 ranny of Popes over Princes in those ages, then were not knowne; c Omni neg-  
 are yee not perswaded in your consciences, that the first raise of lecta occasi-  
 Popes, was by the Grace of Princes, and the next by their owne ne. Eutropius.  
 mustlesse Ambition? your owne Writers will testifie as much. Hoc affirma-  
 Your Ceremoniary saith that before Charles the great, no man mus ante Ca-  
 ever tooke the Crowne of the Empire, of the Pope Bonifaces rolum mag-  
 eighth, was the first that ever inuested himselfe in this supre- num neminem  
 macie, Imperii Ro-  
ex manu Pon-  
tificis Roman  
suscepisse Cer.  
lib. 1. c. 5.



## The Epistle Dedicatorie.

*e* Bonifacius 8. *macie*, and yet (Major saith) *e* the Indicions Divines of those  
 multum appa- times held it but a corrupt title. *f* Ludovicus the fourth, was  
 renter defia- wont to say, that it was a meere vanitie, to hold that the Pope  
 vit quod Rom. had a Superior to him upon earth. *g* Iohannes de Parisijs con-  
 Pontifex est cludeth absolutely that the secular power is supreme. *h* Bernard  
 supra reges in himselfe avoucheth to the Pope, that his power is not by Apoli-  
 temporalibus call right. Why then fight ye thus for a new invention? which  
 quod tamen isfit be come to bee a point of faith, yet it is not the faith of the  
 oculatissimi Gospell, but of the times, and that not of the purer Primitive  
 Theologi dic- times: Will yee bee the defenders of an usurpation? and ven-  
 cunt esse fal- tor your lives and soules for a fancy of power? Oh that ever men  
 sum. Io. maior of your acutenesse, and acrimony, should be thus insatuated to bee  
 4. sent. distinc. instruments of such flagitious, execrable practises for an arrogant  
 20. q. 2. person? Who sees not that since the Pope came to this power, he  
*f* Mea potestas hath given himselfe to nothing but to haughtinesse, and slothful-  
 non pendet nesse, he is too great now to open his mouth in a pulpit, or to busie  
 a Papa sed a his penne to discusse Controuersies of Divinity, the zealous and  
 Deo immedia- laborious Bishops of Rome are vanished, they preach only by your  
 te, & vanum lips, and write one by your hands, their chief study is now to in-  
 est quod dici vent mischief, and to incite you to attempt them; Oh therefore go  
 solet Papam open your closed eyelids, and rubbe upon your consciences, to take  
 habere superi- notice of the palpable grafts of the Popes, and to beware of them;  
 or Part. v. sp. fight not for Tyranny, dye not for Pride, shew not lesse mercy to  
 in Ludou. 4. Christians, then you doe to Iewes and Turkes, embrew not your  
*g* Potestas sa- hands in the blood of Princes, with shame blush over that which is  
 cularis maior past, with horror preuent all such future practises; get your Pope  
 est spirituali, to give satisfaction to all the world, for all former Treasons, to  
 nec quod ista burne all seditious bookes, or else assure your selues whatsoever  
 ei est subiecta ye can colourably pretend to the world, an insawy sticks upon your  
 in aliquo. Ioh. Church, and your religion will be held as dangerous as corrupt.  
 de Paris. de Thus out of ardent desire to procure safety to my Countrey, and to  
 par. Reg. & get such blacke deformities wiped from the browes of all them  
 papali. c. 5. that professe Christianitie, doe I offer these wholesome aduertise-  
*h* Non Apo- ments to your dearest and deepest considerations, beseeching God  
 stolico iure, that your pistols, poisons, powders, may now be laid aside, and that  
 Nec enim il- ye may fall to workes answerable to true profession.  
 lud tibi dare, Yours so farre as true Christian  
 quod non ha- Religion will suffer.  
 buit, Petrus THO: REEVE  
 potuit. Bern.  
 de Confid. ad  
 Eug. lib. 2.  
 Fide tempo-  
 rum non E-  
 vangeliarum.  
 Hilar.





# THE CHVRCHES HAZARD.

NEHEM. 4. 11.

*And our adversaries said, they shall neither know,  
nor see till wee come into the midst of them,  
and slay them, and cause the worke to cease.*



He Church is a Particle of Heauen,  
a quint-essence I am sure from this  
earth; *Hortus inclusus* a Garden en-  
closed, secured like Paradise from  
all the world; Gods Suburbs be-  
low; the Royall Citie aboue, the  
Suburbs below; that *Sedes Beato-  
rum*, this *Remota terra*; that the Seate  
of the Glorified, this of the Sancti-  
fied.

<sup>a</sup> He which made the whole world, reserved this one  
place to himselfe. Whether God dwell not here, let the sha-  
king of his Scepter manifest; *Iudicia iudicia*, His iudge-  
ment.

*Cant. 4. 12.*

*a Constituit se-  
bi locum vnum  
qui condidit vni-  
uersum.*

b *Pagina au-  
thorem suum  
nunquam ta-  
centes, Amb.  
ep. lib. 10. ep. 84.*

c *Extingere  
voluit, sed Deo  
gratia non  
valuit. Bern.  
ep. 2.*

d *Ramos con-  
fregit, radici  
non nocuit,  
Chrys hom.  
10. de diuitie  
et paupere.  
e innumera  
pestes Erebi.*

f *Reliquia Da-  
uam, atque  
immissis Achil-  
les.*

g *Iupiter ali-  
sonans.*

h v. 1, 2.

i v. 3.

k v. 7, 8.

*ments are testimonies.* I can read God present amongst his people as well in the patent of his workes, as in the charter of his Scriptures; for *b These are volumes that neuer conceale the author.* How comes it that the Church hath stood all this while against the formidable rage of the world, but that it is a fenced Citie? It had long since beene made a ruinous heape, but that it is the Pallace of the great King. *c The enemy of Sion would haue extinguished it;* but God bee praised hee could not. *d Hee brake of some of the branches but hee could not hurt the roote.* From the mouthes of our aduersaries let vs bee resolved, whether this be not the *Great Gods Station*; for the deuiles, designs haue beene many mischieuous against it, yea *e infinite Friends of Hell,* haue beene busie, boysterous, for the demolishing of it, why preuailed they not? why were they defeated? Oh they fought stoutly, but God had the vpper ground of them, their swords were too short, and blunt to fight with the *Almighty*; they felt heere *Digitum*, a Finger more weighty and mighty then mans to oppose them; Euery succour then to the Church is a Character, and euery deliuerance an Oracle to euidence Gods presence amongst his people. How wonderfully did God here preserue *Iudah*, when danger was imminent? God I say, and not *f the Reliques of Babylons* oppression, the strength of the captiuitie returned; no, God to shew the preheminance of his power, the perogatiue of his Church. Let *Iudah* goe on to build the wall, to repaire the breaches of *Ierusalem*, their zeale is commendable, their paines acceptable; all awfull and laudable; yea the Deed is Gods, and the Defence shall bee Gods; *Iudah* is Gods *Promoter*, and hee will bee her *Protector*. *g That great God*, that can make the battlements of heauen to cracke, and the Axle-tree of the world to fall in pieces with his thunderbolts, takes vpon him the Patronage of *Iudah*. Let *Sanballat* *h* scorne and *Tobiah* *i* deride yea a Senate of wits meet together euen *k Arabians, Ammonites, Asdodites* to consult, conspire about a worke of ruth and ruine, yet God will be a tutelar, safeguarding power.

For



For that is the purport of this sentence, it is rehearsed as a point of blisse when *Indah* lay at the bleeding point, if God had not helped they had beene helpless; helpless? yea liuelesse, for they had beene slaine, and their worke ceased before they had either knowen or seene. For our aduersaries said, *They shall neither know nor see, till wee come into the midst of them, and slay them, and cause the worke to cease.*

Our, stand here like a people seuered from all the *Babylonians*, they peculiar to God and hee to them, for hee is a friend though there bee *Aduersaries*; hee hath concluded no harme vnto them though they *said it*; hee had eyesteen thousand times brighter then the Sunne to discern their secretest practises, though they had thought to come vpon them before they should either know or see, they shall not touch the hemme of Gods garment, nor rase the skinne of his body, not come to the out-skirts of his people, though they thinke to come into the midst of them; Gods people are secured though they coniecture they should bee slaughtered, *slayne*; the conspiracie shall cease, though they suppose the worke shall cease. For our *Aduersaries*, &c.

Our, shew a company, and a company they had need to be, and well knit together, for they are a<sup>1</sup> hated stocke, they haue *Aduersaries*; and no commune *Aduersaries* but such as were full-bent vpon a wretched purpose, they had vared as it were vpon it, they had *said*; yea and close dangerous *Aduersaries*, which would come vpon them in no manly sort, giue no warning of their wrath, send no open defiance of their displeasure, for then *Indah* might haue brought forth<sup>m</sup> colours alike and forces alike, but come vpon them before they shall either know, or see; neither will the refuse people satisfie them, no they would bee for the flower of the garland, for the most in signe, and illustrious, for the *Midst* and not ther to shew an angry brow on'y, or to parley the reason of their distast, but to make haucke; to expresse their minds at the sword's point, a sharpe discovery of mens intentions; *confodere, configere* to wound to stab, to slay; and not onely so, but a greater spight is yet behind, to overthrow



throw the meanes of Gods seruice, to get a conquest vpon religion, or these people are strengthening themselves, say they in this holy Citie, they are reedifying the walls of *Ierusalem*, that their God might againe bee worshipped, well this holy attempt they would hinder; the *Werke* is the eye-fore, and the *Werke shall cease*. Our *Aduersaries* said, &c.

In the Text consider.

A holy Congregation — *Our*.

A hellish opposition — *Aduersaries*.

A firme resolution — *Sayd*.

A cunning proiecting — *They shall neither know, nor see*.

A high attempt, — *till wee come into the midst of them*.

A mercilesse designe — *and slay them*.

A rancour against religion — *And cause the worke to cease*.

*Our*.

First, for the *Holy Congregation*, *Our*. This word belongs not to a single soule, but to men vnited, they were scattered, but now they are reducted into one; in *Babylon* they lived apart, mourning in their secret, seuerall corners, to *Iudah*, they are now returned, and there they now speak with a voyce, like the voice of many waters, *Our*. Though before *My aduersaries* here, *Thine* there, *This mans* in another place, yet now, *Our*. The scattered stones of *Sion* are gathered together, the Saints are met, there is a *Holy Congregation*. From whence obserue, that the Churches freedome, is a remarkeable, vnspeakeable blessing; that she which remayned solitary, is come to her happy societies: *Woe* to the church when she is alone, *Ioy* to the Church in her troupes, the Church is then clad in her rich attire, yea decked like a Bride in her Nuptiall Ornaments, then the jewels are about her necke. The Church in persecution is sayd to be in the *clefts of the rocks*, in the secret places of the *stayres*, desirous to looke ovt, and yet ashamed to be seene, her profession being in oppression, shee hides head, and shunnes company; not in the open streets, nor in the

*Doct.*

*a V. sol.*  
*Eccles 4. 10.*

*o Monilia*  
*circa colum.*  
*p 2. Cant. 14.*

## The Churches Hazard.

the market place doth she take her turnes, but in the clefts of  
the rocks, in the secret places of the fayres; not but that shee  
then is, but not conspicuous; she wants not internall entity,  
but externall felicity: But a Church flourishing, is the  
Saints eye-pleasure, the worlds amazement, & terrible, like an  
army with Banners. For an army with Banners displayed,  
not more goodly to be beheld, then the Church with her  
rankes filled. <sup>76. Cant. 4.</sup> Give me children, or else I dye saith Rachel,  
so give me my multitudes saith the Church, or else I lan- <sup>Gen. 30. 1.</sup>  
guish; shee is then like a Vine shaken with a berry here and  
there, in the out-most boughes. The lustre of a Church is <sup>Eccl. 17. 6.</sup>  
gone, when Gods Courts are not filled, and Ierusalem, the  
mother of vs all, seemes to be in her Widdow-hood, when  
many of her children are not at her knees, professing their  
faith, praising their God. See the luctuous, dolorous state  
of the Saints, when the Church is in this distresseful plight.  
The wayes of Sion doe lament, because none come to the so- <sup>1. Lam. 4.</sup>  
lemne feastes, all her gates are desolate, her Priestes sigh, her vir-  
gins are afflicted, and shee in bitternesse. Solemne feastes,  
but no solemne appearance, the gates open, but desolate for  
want of company; Oh what a brow of anguish is there  
then euery where discerned? the Priestes sighing, the Vir-  
gins afflicted, and shee in bitternesse. But change this state,  
and what a change of carriage is there then to be seene? all  
glee, and triumph, recreation, and raiishment to behold  
the Church in her excellency, eminency, glory. David  
describing this state, doth it with most passionate, affectio-  
nate termes of exultation; <sup>Psal. 68.</sup> It is well seene Oh God, how thou  
goest, how thou my God and King goest in the Sanctuary, The <sup>24. 25.</sup>  
singers goe before, the Minstrels follow after, and in the midst  
are the damosels playing with their timbrels. Then the  
Church is compassed about with her noyse of musitians;  
not waylers, there lamenters, here deplorers in the midst,  
but singers before, minstrels following after, and in the  
midst damosels playing with their timbrels. This is Sanctu-  
ary iubilation, Gods going in Majestie vpon earth. It is  
well seene how thou goest, how thou my God and King goest in



\* *Facem praefert Iren.*

x *Ecce Luna, ecce ubi est. Aug tract. in 1 ep. Ioan. y Apparet Deus & loquitur cum sanctis. Amb. lib. 2. c. 7. de Iacob.*

*Vse.*

z *Exoptatus dies omnium votis venit Cyp. lib. de lapsis.*

the Sanctuary, How that is, how Magnifically, like a Prince in Trisne. There is not a more delectable spectacle vpon earth, then the face of a Church visible; then the Church, \* *Carrys a torch before her*, not creepes vp and downe in the darke, but carrieth torch-light in her hand; yea, though before no man knew where she was, but held her for lost, yet then they come forth, and out of joy of heart, and iucundity of spirit, point at her, as at the Moone in the firmament. \* *Behold the Moone, Behold where shee is; the eclipse is gone, the wayne is past, Behold the Moone, Behold where shee is.* The Church with her Congregations about her, make Gods family to be in it's splendor, then y *God yeelds an appearance of himselfe, and vouchsafes to haue familiar parley with his Saints.* O joyous thing to haue but a sight as it were of Gods bright brow in his house, and to heare but the sound of his lippes going in his family, where there is an vnity, as they termed it of collection, not a Logically, but a kind of transcendentall Vnity, an Vnitie no other then an Vniuersalitie, *Our.* This serues to reprove them which doe so little rejoyce in the happy estate of the Church, or if rejoyce, I am sure are not transported. The Church is visible, but not their spirituall delight, and comfort for the same visible; their hearts spring not, their tongues chaunt not. God had ferventer affections in the time of the Churches triall, then in the time of the Churches triumph. Our forefathers then wished for Sions prosperity, with groanes in their breasts, teares in their eyes; they wisht for it, and z *The day longed for of all is come; We their children enjoy it, enjoy it, but ioy not in it, blesse not God for the happy fruition of it.* Our religion is not in bondage, but whether the gratitude of most be not, I leaue it to judgement. God hath vnlockt his gates vnto vs, set open his Courts, but we come not into his gates with thanksgiving, nor into his Courts with praise. I see many professors, but few confessors, that confesse the pretiousnesse of Gods favours vnto vs. Are these the flourishing times of Religion? it appeares not by our devotion. Where are they that are as if they



they dreamed, in a holy trance, to see our Captiuitie retur-  
ned like the Rivers in the South; to behold the blisse of  
the times? no we see the *Sponse with her threescore Queenes,*  
*and fourescore Concubines; and the damosels without number a-*  
*boue her,* but we do not count her *Blessed.* Oh how deserue  
they to have persecution againe that know not what it is  
to have freedom, and to have the Altars of God broken  
downe amongst them, that doe not bind the sacrifices with  
cordes to the hornes of the Altar. Oh therefore <sup>a</sup> where <sup>a</sup> *ubi b. nef-*  
the happy blessing is manifest, there let the dutifull accep- <sup>cum ibi sit of-</sup>  
tance of it be apparent; Let your eyes bee dazeled with <sup>fictum. Amb.</sup>  
the bright beames of the light of the Gospel, and your eares  
glow, with the sweete charmes of saluation. If it be com-  
fortable to you to enter into Gods *Tabernacles;* into Gods  
*Tabernacles* aboue your seeled parlours, into Gods *Taber-*  
*nacles*, aboue the palaces of Princes, then cry out *Oh how a-*  
*miabla are thy Tabernacles thou Lord of hosts!* Know the dif- <sup>b</sup> *Pfal. 84.1.*  
ference betweene *Babilons* thraldome, and *Iudahs* liberty,  
ye have not now single soules, or a few private persons, but  
a *Congregation*; Yea, <sup>c</sup> *There is a white band of Christian* <sup>c</sup> *Adest mili-*  
*Souldiers* to magnifie God, to maintaine profession. <sup>rum cohors</sup>  
We are in our multitudes, *Ovr.* <sup>candida. Cyp.</sup>  
<sup>de lapsis.</sup>

*Adversaries.*

Now let vs come to the *Hellish opposition, Adversaries,* <sup>Doct.</sup>  
*Ovr,* had a companie, and *Adversaries* hath a company, <sup>d</sup> *Io. 15. 19.*  
company against company. From whence oblerve, that <sup>e</sup> *Nigroscor-*  
the Church must resolve vpon *Opposites.* <sup>redes viridus</sup>  
<sup>ingues Mar-</sup>  
her owne, and God forbid we should be her *Own*e to be loued <sup>tial.</sup>  
of her; no, <sup>f</sup> *The envious bites his blacke nayles against vs,* we <sup>f</sup> *Inser Babi-*  
may see his malice at his fingers ends. <sup>lonem, & Je-</sup>  
<sup>rusalem nulla</sup>  
and *Ierusalem* there is no peace, but continuall variance, Yea, <sup>g</sup> *pax sed guerra*  
<sup>continua Ber-</sup>  
<sup>ser 2. de pugu-</sup>  
<sup>spirit.</sup>  
<sup>g</sup> *Quanta ab*  
<sup>exteriora passa</sup>  
<sup>est. 1d ser. 29.</sup>  
<sup>in Ca. 10.</sup>

h Avn.

i Quod Christi-  
iani nomine  
gaudet et  
gloriarur ad  
puniendum  
commotus es.  
Niceph. Call.  
Ecc. hist. lib. 3.  
\* 33.

Use.

k Serò recusat  
iugum ferre  
quod subiit  
diu. Sen.

l Iug. 16.

m Ad pugnas  
et pugnam  
accingamur.  
Chrys. I. arat.  
in Iudeos.  
n Suscep.

oppugners; when can the seede of the woman bee in a sure league with the seede of the Serpent? when can Christ bee dearly affected of *Antichrist*? no he is <sup>h</sup> *Against* his malice is written in his browes, looke for no benevolent affections from him. Superstition is the professed opposite of truth, whosoever carrieth in his mouth the name of a false God, proclaimes deadly feaud to all Gods true followers, as *Lucius* told *Vrbicinus* for condemning of good *Ptolemy*; <sup>i</sup> *Because* he reioycest, and glorieth in the name of a Christian, therefore thou settest thy selfe to punish him. Wee must expect no sincere affection from infidels, or *Misbelievers*, no they are *Ban-dogges* to the Church; no friends to God, and so our *Adversaries*. This serues to stirre vs vp to heedinesse; *Adversaries* they are, and oh that we should count them friends! Will the Lambe sit downe, to rest quietly, when the Wolfe jawes are open? Will the *Keepers* of the Vineyard be recklesse in their charges, when the *Foxes* are round about the hedge? Haue they once maliced vs, and will they be no longer mischieuous? Yes, <sup>k</sup> *hardly can any man desist from those courses he hath beene inured to.* Wee haue beene once in perill by these *Adversaries*, then how ought wee still to be in dread? They are still *Adversaries*, and so still infesters, molesters; the flame may bee put out, but the aymer's are still remaining; though like the vnclane spirit in the Gospell, they haue beene once dispossessed, yet if they should find the roome swept and garnished for them, they would returne with seuen spirits worse then themselues; shall wee not thinke them fully to be *Adversaries*, till we haue tasted of rvine by them? If we should dreame of tranquillity, I am sure there is no security, they that haue once bent their swords against our throats, we should doe ill to sleepe quietly by their sides. <sup>l</sup> *Up Sampson, the Philistines are upon thee.* <sup>m</sup> *Let vs be prepared for buffets and blowes.* Looke in enuies jaw-bones, and see if there be any white teeth in her mouth, stand at the threshold of malice, and listen if there bee any parley of peace in the house; no as the Priest tolde *Galba*, <sup>n</sup> *Looke to thy selfe for the Blood-suckers are not farre*



o Sint excubia,  
ne sint ex-  
via.

**Sayd:**

Doct.

Hof.9.9.

Pfal. 64.5

г. Сметон  
Администрация

Συνογράμματα  
Aristot.

t Prou. 27. 17.



Vsc.

u Cohibet vires  
ingeniumque  
pudor. Ouid.

Doct.

\* Gravis est  
illis fortuna  
quibus est re-  
pentina:  
the Poë of  
Germanicus.

x Cum vincere  
aperit, Non  
dat, insidias  
ar, naque secta  
parant.

Calamitatis  
abstrusa illece-  
brosa fallacia.

Cyp. lib. 1.

ep 2.

z Fur of Fur-  
rus.

they bind them to it by a solemne covenant of their lippes, it is sayd, and so not afterwards to be gain-said, no man must speake against it, desist from it, for his promise is out to the contrary; that it might be settled, it is sayd, *Our adversaries sayd.* This serues to exhort all persons to carry in their botomes mollified hearts, and tender consciences to quake at sinne; for if mens hearts come to be stupified, and their consciences cheualrised, what villany are they not fit for? whilest<sup>u</sup> shamefastnesse remains in man, it restraynes both power and wit in euill things; but if the cheekes haue once lost modesty, and the conscience remorse, the blacke face, and deformed visage of the most nefarious, horrid intendment will not terrifie them, no not so much as make them blush; be it a piacle, and most execrable offence, yet they retract not from it, but deuouer themselves vnto it, *Say, Our Aduersaries sayd.*

Now let vs come to the cunning projecting, *They shall neither know nor see.* From hence obserue, that there is no mischief like to the secret. \* Those accidents are *griuous which are sudden, v unexpected, vnsuspected dangers*, how difficult are they to be auoyded? a close villany is an ambushment, a latitant foe, a pitfall, the hand of mischief hath giuen the blow before it was knowne to be lift vp, the snare is on the heele before it was discerned to be layd, the poyson is in the throte before it bee seene what manner of liquor it be, yet these are the priuy practises of the wicked, their attempts clandestine, they serue vnder the *Prince of darkenesse*, and therefore they loue to doe all in darkenesse: knowledge they thinke would make their actions abhorrid, and therefore their actions are couert; \* when they cannot openly destroy, they prepare *treacheries and engines of craft*, y there is a flattering face of a hidden calamity. A thiete they say comes of a word that signifieth \* darke, because he takes the opportunity of darkenesse, to accomplish his ends, so these by stealthie, surreptitious courses, put in practise their designs. *Datilah* will shau off *Sampsons* leuen locks, before she tell him of any Philistins, so these take away all strength before the forehead of an aduersary be discerned;

cerned; looke for no *Worshies* here, for they shun light, nor for any signall of battell to be giuen, for they trust more to their projects then their prowesse, <sup>a</sup> *They would shoot secretly at the vpright in heart,* <sup>b</sup> *They lurke like Lyons in their dens.* So that *Archers*, and *Lyons* they are; *Archers*, but no noone-day, but mid-night *Archers*, or *Archers* that would shoot in a cloud; and *Lyons* they are, but lurking ones, not roaring in the fields, but watching in their dens. *Cain* doth not challenge the field of *Abel*, no <sup>c</sup> walke into the field with *Abel*, like a brother; not like a butcher, yea, *Abels* blood is shed, before *Cains* malice seene. *Isaiah* embraced *Amasa*; though embruing be his purpose, yet embracing is his practise; he embraces till *Amasa* fals dead out of his armes; he cries not *Estne pugna?* come shal we try our valour? but <sup>d</sup> *Estne pax?* Is it *Peace?* and thus with a sword hid in the scabberd of peace, doth he strike him into the fift rib that he died; is this captaine-like? no caitiffe-like. Go fetch the child that I may <sup>e</sup> *Worship* him, saith *Herod*. *Herod* it seemes would become very deuout, but let not the *Wisemen* trust him, for then he will make them loose the title of *Wisemen*, yea, make *Babes* of the *Wisemen*, for *Herods* purpose is not <sup>f</sup> to *Worship*, but to worry. And thus the Churches *Aduersaries* loue to doe all in obscurity, their chiefe prop is subtilty; & Noble praise, high honour, no doubt: All men may see they are giuen to ignominious courses, which would do such things, as till they be effected, men should neither know nor see; they are all for surprisals, to take men on the suddaine, that men might be wrecked before warned, and they might be felt as *Aduersaries* before they be either *knowne*, or *seene*. From hence I might cast shame vpon the faces of our *Aduersaries*, for how may all the world take notice of them to be but base-spirited, whose chiefe engine is craft? it seemes they are ashamed of their God, which cannot be helped but by such priuie practises. But vpon this I will not stand, onely from hence let me exhort you all to cleaue close to God, for if he watch not for vs, wee are like to fall into sudden dangers from such subtil enemies. Oh that the perils of the Na-

<sup>a</sup> Ps 112.

<sup>b</sup> Ps 10.9.

<sup>c</sup> Gen 4.8.

<sup>d</sup> 2. Sam. 20.9.

<sup>e</sup> Mat. 2.8.

<sup>f</sup> Non seruire

sed seruire,

Raulins, ser. 3.

in Innocent.

g Egregiam

vero laudem,

et c.

vse.



h Heb. 4 13.

tion should be so many, and the prouocations of the Nation so rife, that wee seeke not by reuerence, and obedience, to keepe Gods eye vpon vs, to search out the purposes, and to discern the practises of the wicked against vs. <sup>h</sup> All things are naked before him, but many things are hid from vs. Therefore seeing wee cannot watch sufficiently for our selues, let vs get God to keepe vigils for vs; wee had neede to keepe him sure, or else we are not sure of safety. Our Aduersaries haue secret projects in hand, not bruited in our streets, nor hung vp vpon our City gates, but priuily contriued, they would be vpon vs before wee should either know or see. Our Aduersaries sayd, they shall neither know nor see.

*Till we come into the midst of them.*

Doct.

i Sueton.

k Vniuersos  
premonuit vt  
non pestus, non  
inimicorum la-  
tera, sed faci-  
em oculisque  
gladius, ac telis  
impeterent. In  
his Pharsalian  
warre against  
Pompey, Plut.  
l Plut.  
Vse.

Now let vs come to the high attempt: They are for the *Midst*. Till wee come into the *Midst* of them. From hence obserue that the ambition of the Aduersaries is at the *Grandies*, that not a few poore abiects might endure the smart of their power but the chiefest liners, that as <sup>i</sup> Caligula would haue men so to be flaine that they might know themselves to dye, so these would bee Authors of such a misery, as it might be felt to be a misery, they would be in the midst to bee in the midst of mischief, that as <sup>i</sup> Julius Caesar commanded his souldiers to fight at the eyes of his enemies, so these would fight at the *Eyes* of the Countrey, that these being strooke out, the rest of the body might not know how to guide it selfe; the cropping of ordinary hearbes in the Garden will not serue their turnes, no they are for striking off the heads of the tallest poppies in the Garden, as <sup>i</sup> Tarquinus the proud was; Let *Nehemiah* heere and his chiefe followers bee laid hand on, and the spirits of the rest will soone faile; command the *Midst*, and *Master* of all. This serues to exhort Great men to bee great Promoters of religion, not to excell more in the fame of their descents, then in the seruour of their deuotions; not only to looke to be great Wonders in their Countrey, but great Beauties to the Church.

Church. For *Rich men, Nenters? Great men, Atheists?* Am I in the bosomes of none? The Country complains her ancient Gentry is decayed, the Church complains her religious Gentry is decayed; their Fore-fathers bowed their knees to God, and they to their Paramours; that means which the one spent in aimesdeeds, and the maintenance of the Gospell, the other spend in pride, and riot. Are there none that in steed of being *Great Ornaments* to their Countrey, are *Great Botches*, or *Great Burthens* to their Countrey? their Greatnesse serving them to no other end, but either to bee a shelter for licentiousnesse, or a club to dash out the braines of pouerty with? Some there are I know, that stand vpon their true termes of honour; that as their *Christian* names are set before their sir-names, so they preferre piety before gentry: And oh let all be thus addicted, and that euen for the very perill greatnesse stand in. For *Aduersaries* there are, and at whom are their aimes? the Infimates? no, the Potentates; the loftier the pedigree, the greater foment of their malice; at their high blood, are their high aims; whatsoeuer these simple soules may endure, yet the *gentle spark* is he whom they would quench,<sup>m</sup> which hath the race of famous *Beau-pierres* to illuster his stocke. <sup>m Cui genus a proauis ingens.</sup> The *Aduersaries* loue to ruffle the purples, to giue a Rent in scarlet, to twitch at the golden chaines, to enter in at the painted portals. Greatnesse is their eye-marke, they would bee in the *Midst*. Our *Aduersaries* said, they shall neither know, nor see till wee come into the *Midst* of them.

*And slay them.*

Now let vs come to the mercilesse designe, *And slay them.* <sup>Doct.</sup> From whence obserue that nothing, but *Bloodshed* can truly satisfie the *Aduersaries* of the Church; they come not to make sport, but spoyle, not to fray, but to *Slay*; not to marke out enemies, but to massacre them; not to plead the right of a quarrell, but to subdue, subuert; they bring <sup>n Iacula mortis fera, Ps. 7.</sup> *Weapons of death* along with them, they are men throughly armed. Did yce neuer see the mouth of enuy open? Heare what dread-



*Diglutiamus*  
eos, ps 124.  
p *Disperdamus*  
eos de gente,  
Ps 83.  
q *Exinanite,*  
*exinanite,* Ps.

r *Ἀπολλύω*  
Rev 9.11.

Oh quam nobi-  
le factum.  
Plut.  
t *Vt expiranti-*  
*um facies vi-*  
*deret.* Suet.  
Vse.

u *Notus feri-*  
*tate Lycæon.*

\* *Denu dicit*  
*Homicida est,*  
Et tu ad illum  
tanquam ad  
medicum cur-  
ris? Chry-  
orat. 5. in lu-  
dzos.

full menaces she sends forth; ° *Let vs swallow them up quick;*  
p *Let vs scatter them from being a Nation, & Downe with them,*  
*Downe with them euen to the ground.* Haue not the *Aduersa-*  
*ries,* thinke yee, wide throats that can swallow vp men  
quicke? Doe they not carry a whirle wind in their lips,  
that can scatter men from being a Nation? are they not permi-  
tious Artisans, yea some of Sathans dismantlers ( who is  
called the *Destroyer*) that neuer cease till they come to the  
ground-worke? yet this is the mercilesse rage of the  
Churches *Aduersaries,* *Desolation,* *Destruction* is that they  
aime at; their swords they thinke neuer shine bright, till  
they glister with the blood of the Saints; they are not  
worthy they suppose to bee counted *Aduersaries,* vnlesse  
they can sacrifice to their *Dagon* a fat burnt offering of  
Professors corpses. Howling is their melody, firing of Ci-  
ties, breaking of Scepters, casting downe Thrones, dying  
the stones of the streets in crimson is their pleasurable ob-  
ject; that as *Sylla* filled a poole of blood, and then set his  
hands by his sides, and cryed out, *Oh what a noble act haue*  
*I done;* and as *Claudius* killed men only that hee might see  
how fine a thing it was for men to breath out the last  
gaspe; So these exercise all sort of barbarous sauagenesse,  
and count it but their recreation, the perfection of their Re-  
ligion; they meditate vpon *Slaying.* This serues to shew  
vs what kindnesse wee are to expect from our *Aduersaries,*  
what but bloodshed? I know not whether thy life bee  
deere vnto thee, but sure I am this is that they deerely  
thirst for. ° The enemy of profession is knowen well e-  
nough in his cruelty, *Christendome* hath his dolefull pic-  
tures hanging vp in euery corner. There are some happily  
that care not if the *Aduersaries* were now in the *Midst* of  
vs, for begin they not to palliate their dealings, to collaud  
their courses? yea euen to censure them, that thinke hardly  
of them? Oh what are such but Sicophants, assentatory  
spirits? they extoll Crocodiles, magnifie Vipers; \* Does  
God tell vs they are murtherers, and shall we hold them as  
Phisitians? hath God marked them out as *Aduersaries,* and  
shall

shall wee esteeme them men of mercy? no I say God keepe vs out of their furies, or els sure I am we haue seene our best dayes; so soon as they preuaile, our Kingdome euen giues vp the Ghost; a truculent, sanguinary people are they, giuen to slaughter; as heere, *Our Aduersaries said, they shall neither know nor see, till wee come into the Midst of them, and slay them.*

*And cause the Worke to cease.*

Now let vs come to the rancour against Religion. *And cause the Worke to cease.* As if they should say this Citie they count the holy Citie, this they are now fortifying that they might sacrifice, worship; well this we will hinder, this frustrate, *And cause the Worke to cease.* From *Doct.*

whence obserue, that the free exercise of Religion is an ex-cruciation, a prime grienance to the *Aduersaries*. For let that bee suppressed, and then they are quiet, but let that haue any liberty, and then their hearts gnaw them, their galls flow ouer, and they are ready to fall out into any out-rages; \* *You shall bee hated of all men for my names sake.* x *Mat. 10 22.*

† *Christ alone is the cause of all hatred, and persecution.* As y *Christus solus causa omnium o-*  
they are men they can bee at peace with them, but as they dis *dis est persecu-*  
are Christians they detest them. *Cains Scelus* (said the Hea- tionis. Muscu-  
thens once) *is a good man, euill onely because a Christian*: So lus.

that if men weare the open cognizance of *Christianity*, if z *Bonus vir*  
there bee a cleere brow of profession seene, it is enough to C. *Seius pulch-*  
set all the world in a tumult against them; as sore eyes can- tantum quod  
not endure the brightnesse of the Sunne, so superstition can- *Christianus,*  
not endure the light of the truth. If the *Woman* be clothed Tertul. *Apol.*  
with the *Sunne*, and haue the *Moone* vnder her feet, and a ady. *Gent.*  
crowne of twelue stars vpon her head, let her looke to her a *Rev. 12.1.*  
selfe, it will not be long before the great red *Dragon* will b *Plin.*  
lift vp his seuen heads, and ten hornes, and persecute her in-  
to the wildernesse; \* as the noyse of timbrels make *Tigers*  
run mad, so the melodious sound of profession make the  
maligners of the Church to rage; they cannot cease, till the  
*work cease.* This teaches vs how highly we ought to esteem



*Non est res  
parua quam sic  
infectantur  
hostes. Bern. ser.  
31.*

d Mat. 6. 21.

of religion; that is most pretious that is most maliced,<sup>c</sup> *It cannot bee no small matter, that the enemies are so offended with.* Our aduersaries spleene may teach vs the excellency of our Religion; they most enuy it, therefore wee ought most to prize it; Religion about birth, about goods, about life. Oh that thou shouldst value any thing, and vilifie Religion! no,<sup>d</sup> *Where the treasure is, there let the heart bee also:* bee not recklesse, or remisse whereby the deuotions of it be slack-  
ked, or the purity of it corrupted; contemne all things about thee, rather then Religion. That ought most to re-  
joyce thee, because it most teenes the *Aduersaries*; it is the grand incentive of their distast, the vpsot of their malice; the hindring of the *Worke* they aime at more, then at the slaughter of the persons. For our *Aduersaries* said, *they shall neither know, nor see, till wee come into the midst of them, and slay them, and cause the Worke to cease.*

*e Thebis lata  
dies adest, Arau  
tangite suppli-  
ces, pingues ca-  
disce victimas.  
Senec.*

*f Hoc, hoc mi-  
nistro noster v-  
ratur dolor.  
Senec.*

Thus haue I told you a story out of *Iudah*, and is it not the viue Image of our owne Country? were they in danger, and were not wee at an exigent? What was this but the most fatall, exitiall day that euer was appointed for our Nation? It should haue beene *Englands* autumnne, *Romes* springtide; *Englands* Vespers, *Romes* Mattens; *Englands* Exequies, *Romes* Festiuall: They began to cry out with them in the Tragedy, *Rome* thy joyfull day is at hand, once let vs sing high Masse, and make a fat sacrifice of the *Pro-  
testants*. They had a long time cursed vs at *Rome*, and they saw wee waxed neuer the leaner; they told the world in their Councils, and Controuersies that we were *Heretickes*, and they saw their word would not be taken, for we shewed Christendome the true *Hereticke* in the *Conclau*; these courses they saw would take no place, therefore they would fall to other practises; the penne they saw could doe no good, therefore they would try what policy could doe; ay,  
<sup>f</sup> *This, this is the onely medicine for our griened minds.* Conspira-  
cy is the Popes onely weapon, treason the last refuge of *Rome*: They had often tryed what their Gun-powder would doe about ground, and they euer found it flashed backe in  
their

their faces; the blisters were still to bee seene in *Spaines* cheekes, therefore they will try what their *Gun-powder* will doe vnder ground; their *Saint Peter* falls to *Salt-pooter*, a *Cracke* with that they thinke should make the heart strings of the *Land* to breake, and of the world to tremble; they had spent so much *Gun-powder* vpon vs before, that their *Indies* were almost wasted, well they will now be at lesse charge, 36 barrells shall worke the feate; what, *England* that was held before even impregnable, now to be conquered with 36 barrells of *Gunpowder*? Yes, if a place convenient can be but found out; and may wee not let these men alone to chuse their advantages? Well, what shall the project be, to winne *Dover Castle*? no, that had too tough walls for such scant provision; what then, to be Masters of the *Tower*? no, there were too many roaring Watchmen vpon the walls to drive them from that attempt; what then, to destroy the *Vniuersities*? no, that they knew would have stood them in small stead, learning now so abounding, that they should have found an *Vniuersity* all over the Kingdom; what then, to blow vp *Tiburne*? that indeede they spighted much, because it had quartered many of their Traytors; yet they considered, that that pluckt downe, there was more *Timber* to have been gotten in *England*; what then, to batter downe the *Princes Pallace*? that indeede had beene something, yet there they should have wanted some of their *Adversaries*: the project therefore in conclusion was for the *Parliament*; if wee know not where the strength of our *Land* lay, our *Adversaries* can shew vs; where but in the *Parliament*? and not in this openly to assault, but secretly to blow vp; a *Parliament* was gathered together, and *Rome* would have dismissed it with a stratagem; an abrupt manner of breaking vp, they would have dissolved it with *Gunpowder*; broken vp, blowne vp; *England* gave the summons, and *Rome* would have given the writ of departure. Could this plot have beene so layd, that it might have come from above, a man would have thought it had beene *Heavens-blow*, the stroke of *God*; but the *Papists* have



no power above, all their strength lies beneath, it had come but from Hell, it had beene but the veny of the *Devill*. The *Papists* say they would faine bring vs to Heaven, but then the force of their courtesie lies in puffing of vs vp thither with Gunpowder; as for all their Engines of Doctrines, they doe but push downe, strike to hell. I have read that in *Rome* there was once *via sacra* a Holy way, shall I thinke that still remaining? no, I rather beleeeve there is *Via sanguinea*, a bloody way. They say their Images have sweat blood, and that they have found blood in the *Sacrament*, let them talke of those miracles as long as they will, so long as they worke not this miracle to make a Kingdome sweat blood. But this they would doe, yea this they had done, if God had not wrought a Miracle, to make *Tiburne* sweat blood in stead of the Parliament; wee lay at the point of death, and the *Papists* were comming with this plot as *extremee unction* to send vs out of the world with; For, for the State to have received the stab, and Religion the stile, was as this day determined, decreed. Our *Adversaries* had said they shall neither know nor see till we come into the midst of them, and slay them, and cause the worke to cease. Give me leave to runne short descant vpon my Text, and to fit every parcell according to the present occasion.

Our.

Were wee not at this time gathered together into companies? was there not the face of a *Holy Congregation*, a Church visible amongst vs? Yes, *Babylons* yoke not long before had beene vpon our neckes, since the dayes of *Queene Mary* the grasse was scarce growne, where their flames had beene; they needed then no barrells of Gunpowder, their pitch-barrells and faggots serued the turne; yet I say at this time our captivity was ended, and our Church come to a most fulged estate; for by the comming of that famous *Queene Elizabeth* to her Throne; *Elizabeth* indeede, the oath of God, or the fulnesse of God, sworne to his cause, replenished with his heavenly endowments; shee, who

who was as a polished corner in Gods Temple, as a golden  
 pot of *Mannah* in his Sanctuary, the *Orion* pearls of the  
*Christian* world, yea the *Bright starre* of the *Earth* in her  
 dayes. Oh whom should I recount thee to be, as incompa- *Ob quam to*  
 rable, as invincible; not greater in the conquest of her ene- *memorem!*  
 mies, then the peerelesnesse of her vertues; the *Queene* of  
*England* by her title, of the world by her desert; & *Who be- g Heb. 11.*  
*ing dead yet speaketh*; whose memory is written in the hearts  
 of her subjects, the best Chronicle; a virgin, and yet the  
 Grandame of Honour; a Woman, and yet a *h Terror of h Terror*  
*Ter-magants*; which paid her souldiers with the gold of *Achiva.*  
*India*, and made *Cadiz* the tiring-roome of her Captaines;  
 which turned an invincible *Armado* into a Sea-bonfire, and  
 made 88 like a *Clim* *et* *ricall* yeare to the state of Spaine;  
 which in her dayes for her Princely deportment, seemed  
 the Master peece of Royall perfections, and for her manifold  
 preservations, the *Miracle* of Gods providence; whose  
 government was throughout glorious, not like the Reignes  
 of some Princes that wee read of in other Histories, whose  
 governments have proved to their subject, like the seasons  
 of the yeare, a cheerefull spring at first, a comfortable Sum-  
 mer afterwards, but at last a fearefull leaf-fall, and a nip-  
 ping Winter; or like *Nebuchadnezzars* Image, the head; *Dan. 3.*  
 of gold, the breast of silver, but downewards nothing but  
 brasse, iron, and clay; as *Nero* who for *k five yeares* was no- *k Ad quin-*  
 table in his government, and *Caligula* of whom *Suetonius* *quennium.*  
 thus report, *Hitherto I haue written, as of a Prince, but after- Suet.*  
 wards I must write as of a Monster; But as for her, the *l Hactenus*  
 scepter fell out of her hands with honour, her last yeares being *quasi de Prin-*  
 as famous as her first, her people blessing their selves that *cipe, reliqua*  
 they dyed before her, because they left so vertuous a Prince *ut de monstro*  
 behind them, as it was said of the Subjects in the dayes of *narranda sunt.*  
*Augustine*; which lived with more Majestie, and dyed  
 with more teares then any of her Predecessours in a thou-  
 sand yeares before her; which deserved a tombe of gold  
 at her death, as *Constantine* the Great had; and to haue had  
 Statues set vp in her honour in every house, as *Marcus*



*m Gaudet v.  
nusquisque  
Angelorum  
tantum eius  
tangere. Chry.  
hom. 15. de  
diuit. & pau-  
pere.*

*n Vas sangui-  
nis decreta  
mala emenda-  
vis. Platina  
o Iudg. 5.7.*

*Aurelius* had after his departure; whose Sepulcher, (and ah that I should speake off her Sepulcher) is the monument of euerlasting renowne, more to bee regarded with all due respect, then any of the Paynims vrnes, or the Popish shrines; whose name is the joy of our hearts, the Triumph of our tongues; which can scarce to this day bee pronounced without panting brefts, and dropping eyes; whose body is gone to sleepe in a bed of safe repose, whose soule is in the Chauntry of Heauen, for *m Every one of the Angels desired to catch, to carry such a burthen to God.* Shee I say, for *Famine generi tribuuntur.* All these blessings of the Church are to bee attributed to her, as the happy restorer of them; *Ille Ecclesia scintilla*, shee, the bright Sparke of the Church warmed vs, when wee were almost frozen to death in that brumall season of Popery, and like a good Surgeon stanchd our dropping veines, when they were almost left empty of blood; shee brake the yoke of *Egyptian* bondage, led vs through the red Sea of prepared dangers, seated vs in the land of promise, fed vs with the honey and milke of Evangelicall truth, brought home the Arke of God with Triumph, and set our Church like a Citie vpon a hill; as *Aniasanutha*, that renowned Queene, who followed *Theodoricus* that vessell of blood, <sup>a</sup> mended all the cruell decrees; So this renowned Priu cesse remoued all the sharpe statutes, and the shadow of her Throne proued a shadow of refreshing to the Professours of Religion. *o Surrexi ego Deborah, Surrexi ego mater in Israele*; I *Deborah* arose, I arose a mother in *Israel*. A step-mother wee seemed to haue before, a naturall mother now; fourtie fower yeares nourcing vp her subjects with the brefts of sincere profession: And her successour prouing a successour of her faith, as well as her Throne: King *James* memorable for his wisdom, and graces, confirmed this happinesse vnto vs; in so much that Paradise seemed not fuller of pleasant fruits, then wee of faithfull Protestants; not a scattered flock were we at this time, but a fold well filled, wee were in our multitudes. Our

*Adversaries*

*Aduersaries.*

Next Aduersaries. And who are Aduersaries to vs, if not *Romes* squint-eyed brood; they are Papists, wee Protestants, and as the saying was of old, *P* dost looke that *Quintilian* should be loued? *Quintilian*, that was the Oratour against the vices of the times; so dost looke that any Protestant, that hath laid open the nakednesse of the whore of *Babylon* should be tendered by her Followers? no as *Fabritius* enuied all that *Marcus Aurelius* did: so we must looke for nothing but the spirit of contradiction, and contention in all our passages. *Gaius* the *Arrian* because *S. Chrysostome* had stopped his mouth, burst out into tyranny: So because we haue gagged the obstreperous throat of Romanists, that they cannot so risly, or successfully bech out their Doctrine of Devils amongst vs, they swell with malice against vs; yea they haue sacrificed in hatred against our cause, as it is reported of *Caligula*, that he sacrificed to Envy: Marke *Rome*, and see if it be an auspicious planet to our Church, no it lookes with malignant aspects; I will looke for honey in the nests of Dragons, as soone as for affection in the followers of *Antichrist*; their Vatican is the Councell-chamber of mischief to vs, the Popes keyes are but picklockes to our state; It was neuer well with Christian states, since Popes came to weare Triple Crownes; what hath hee to doe with Crownes? the *Phrygian* Miter that *Syluester* wore vpon the cold Mountaine of *Soracte*, would become him well enough; when Popes come to weare Triple Crownes, then oh yee Christian Princes your Crownes shake on your heads; but why a Triple Crowne? a Triple jest; that his Followers might thinke they could want no meanes vnder such a Diadem'd head? or wherefore else? where is hee King? of *Pasquins* poste, the Lady *Ioanes porphry* Chayre? and the Curtifans stewes, where like a Prince hee takes tribute? I know no other Kingdomes he hath, vnlesse I would credit some Iesuits, who say hee is King of Heaven, Earth, and Purgatory; as

*P* expectat  
vt *Quintilianus*  
ametur.

*Gaius Ari-*  
*annus quod os*  
*suum obtura-*  
*uerat Chry-*  
*sostomus, capis*  
*tyrannidem*  
*exerceat. E-*  
*rasm in vita*  
*Chrys.*

*Plat.*

*Constantines*  
donation pro-  
uced to be ridi-  
culous.



f *Gensim Ex-*  
getti, Calvin.  
ad Regem  
Gallia.

for Heauen indeed (though *Rome* boast of many miracles) yet I neuer read, nor heard, that God sent him downe a Crowne from heauen; for Earth strange it is that Christ (whose Vicar the Pope pretends to be) neuer wore crowne but that which was put vpon him in scorn, a Crowne of Thornes, and yet that the Pope must haue his browes filleted: as for Purgatory indeed, that is a *Newfoundland*, and if the world were well rid of Popes, it were no matter if there hee woare a Crowne. But in the meane time till this doubt bee resolved, by what right the Pope comes by his Triple Crowne, I am sure of the ruth that hath followed vpon it; triple woe is threatned to all them, that will not yeeld obedience to the Triple Crowne: wee like not of his pride, then the proud man waxes peeuish, and tetricall to all them that will not approue of him: The Church of *Rome* is the *Fiend*, and Fury to haunt the Gospell; the Protestants Little-eate: I know not whether all amongst vs will count these *Aduersaries*, but sure I am that they are they that once chayned vs vp in the botome of their l. thsome prisons, and burnt our bodies to ashes, they left vs no other visibility of our Church but Martyrdome, nor no other monuments of our Religion, but such as were fetched from their flaming stakes, they suppressed our writings, depriued vs of our lines, and suffered none but their owne sworne Scribes to be pen-men of histories, and then, askt vs where was our Church before Luther: Are these friends courtesies? I know not, let brainicke lymphaticke, bewitched, besotted persons led away with an assentatory, or an abderitious spirit conceit them to be Friends, but sure I am when time was they were such deere Friends as made vse of their time, and vse of our blood: therefore for my part I see the enemies eye in their heads, the gall of Alpes in their bosomes, *Aduersaries* they are: *Our*, and *Our Aduersaries*.

*Sayd.*

Next, *Sayd.* And oh that it should be sayd, that *Rome* should not say, to any thing: what the intrepid men of the earth

earth, and not hardy to any enterprise? They scotch at a mischief? and be faint-hearted in any pestilent pernicious devise? Let them serue no longer vnder *Antichrist*, who is sayd to be a man of an impudent countenance, as if he could blush for nothing; their Master can infuse courage into them, they shall merit by it; and when he that sits in the chayre, will thus authorise, countenance sinne, and lay down hire aforhand, euen to put them into his *Rubricke*, to record them in his Kalender for Saints (the highest preferment these men looke for) what villany will not our *Adversaries* undertake. *Scipio* sayd, that if he bade his soldiers throw downe themselves from the toppes of a rocke, they would not refuse it: So these men will throw downe themselves into the bottome of hell at the *Popes* command. Here was an action odious, horrible enough, yet was it not sayd? Yes, they had bound themselves vnto it by oath; and taken Sacrament vpon it; *Romes* oathes! *Romes* Sacraments! oathes, the spring-heads of conspiracy; Sacraments, the broad scales of treason: Now then beeing thus mortified in mischief, what can ye looke for, but pertinacy in the worke. *Exordes*? no, *Effrontes*; heartlesse? no browlesse in it; seruid and vigorous, that it might haue beene dispatched, two yeeres space could not rebate their edge, nor make their hearts relent from this horrid enterprise, with joynt consent, and vnichangeable purpose, doe they settle themselves to it: when *Faux* was apprehended, and examined, whether it touched not his conscience to bee the Actor of such a wretched intendment, hee answered like a man steeped in *Romes* *Dees*, that it repented him of nothing, but that it was not executed; so that this was not some floating conceit, or twimmring resolution, but as solemnly concluded and obstinately vowed vnto, as euer was any thing; it was decreed, it was sayd, Our *Adversaries* sayd.

*They shall neither know nor see.*

Next, *They shall neither know nor see.* This is the point of cunning, and doubt not of that to be there, when  
Rome



- Rome* is the *Schoole-mistriffe* of subtilty, the very *Accademy* of hellish pollicy; where Iesuits are Tutors, the Pupils cannot but bee subdolous; If ye would have a snare to bee layd, send for these crafts-masters; they are the expert cunning Artizans of the world, versed, exercised in all vertute, fraudulent courses. Would ye haue a taste of their subtilty? there needes no more to relish your palates, then the remembrance of this dayes intention. I haue read of many craftie plots, as of \* *Simeon* and *Leui*, that set vpon the *Sichemites*, whilst they were sore of their circumcising, x 2. Kings 19. of \* *Adramalech*, and *Sharezer* that slew *Senacherib* when he was worshipping in the Temple of *Nisroch*; of y *Chafis Ilbeg*, who flying vnto *Hadrianople*, like a discontented fugitive and hauing gotten some authority in the Citie, on the suddaine set vpon the warders at the gates, and hauing slaine them, let in his ambushment not farre off, and so betrayed it into the hands of the *Turkes*; of z *Forbates Bassa*, who feyning himselfe to be at the point of death, sent for *Alas-Beg*, and his foure sonnes, with pretence, that if he should die, he would commend his gouernement into his hands, till *Solyman* his Master should otherwise dispose of it; and so with this wily deuise, hauing drawne them to him presently put them all to death; of a those desperate wretches in the dayes of *Iustinian*, that went with sharpe weapons secretly vnder their garments, and stabbed men to death, no men knew which way. But of all subtil deuises, this carries the superiority. For consider the passages in it: To the Priest it is disclosed vnder seale of confession, so that he must not reueale it. Next, the Actors had sworne, that neither directly, nor indirectly, by word, nor circumstance they would discouer it, so that they had made sure worke at home, Confessors, and complices are bound to secrecy, like *Angerona* the goddesse of silence, that the Poets speake of, which holdes her finger vpon her lippes, with a tablet vpon her breast, and this inscription vpon it, *Heare, see, and say nothing*; *Papirius* was not more ready to cut his tongue out of his mouth, because he should haue beene forced to confesse

\* Gen. 34.

x 2. Kings 19.

y Knolles.

z Knolles.

a The watch-

word being

Ning, in which

were thirty

thousand slain

at Constan-

tinople.

Procop. et

Enagr.

confesse histreason, then these would haue beene ready to haue beene discerpted, eviscerated, to haue had limbe torne from limbe, rather then they would haue had any thing brought to light. Consider further,

First, the place wher they wrought vnder the ground. They are not for a roome, where the light of the sun (that bright and broad eye of the World) could haue discerned them: neither where men with their two sparkling planets in their heads, could ordinarily view them; no, they lurk in their thuish corners, they are for a caue, a dungeo a vault, a close celler: who could there haue spied out any thing, but he that needed neither eye to search, or to haue window to be opened, or vault doore to be vnlocked, to whom darkenes and light were both alike? but for men they were sure enough.

The time when they wrought, in the night; Night is that which wicked men take vp for a mist to their actions, a mantle to their wretchednesse. <sup>b</sup> Faults haue then gotten their couerts, and men may sinne by a kind of priuledge. This was the opportunitie they tooke, when honest men were at their rest, then they were watching, and sweating, to conuey in their engines of horror.

The materialls whereupon they wrought, which were chiefly gun-powder. Against an earth-quake (saith Petrarch) there is no hiding, nor shifting; so say I for Gun-powder. The blatt is inevitable, for all them within the compasse, it is a quicke dispatcher; In a plague, a man may escape, in a battell a man may come foorth aliue, against poisons, a man may haue Antidotes, but from Gun-powder what muniment, or preteruatiue? no; it is the strongest arrow in deaths quiver.

The colour they set vpon the worke, it was to lay in winter provision. Were not these men (thinke you) much to bee commended that could prouide so well against a hard Winter? and was not that Master thinke you very happy that had such a faithfull seruant as *Faux*, to lay vp in store for him? but the Master should neuer haue made vse of this prouision for himselfe, neuer haue warmed himselfe

E

with

*b Nocte latent  
menda vitiq;  
ignoscitur om-  
ni. Ouid.*

*c Contra terra  
motum nulla  
latebra, nulla  
fuga. Petr. 91.  
Dial.*



with the billet, nor haue had so much as a draught out of the 36. barreils, the Master herein me thinkes was a strange kind of prodigall; oh but it was for friends, it was for a Parliamentary breakfast; and Papists care not to bestow much vpon such a courtesie for vs; there were Lawes to be made, and they would haue them to be proclaimed, *Cum sonitu*, with noise: indeed it had beene the lowdest trumpet that euer the earth heard, or shall heare, except the trumpet vpon mount *Sinab*, and the last trumpe; Heere are Popish proclamations of Lawes,<sup>d</sup> they would fill all the sky with a lamentable roaring.

*d Mugitu lamentabili, omnia complerent*  
Greg. Naz. in Mon.

Well, the deuile was so great, that they began to send forth their Prophecies to their friends, *That the memory of novelties should perish with a cracke, and in a moment should their bones be crushed*; yea, they thought a man might haue seene any thing in the Ægyptian darknesse, as soone as haue had any thing in this enterprize discovered; in so much that when it was revealed, *Faux* (that *Cerberi Faux*, if it may belawfull to vse the word, that jawe of *Cerberus*) vttered this blasphemous censure, that not God but the *Deuill* had discovered it. Now lay all these things together, and consider with your selves whether mans eare ever heard, or mans heart can conceive a more secret plot; no, our *Adversaries* were close enough, like *Basilisks*, they would haue kill'd before they had beene seene. *Our Adversaries said, they shall neither know, nor see.*

*Till we come into the midst of them.*

Next, *Till we come into the midst of them.* And were not our *Adversaries* aymes as haughty? were they not for the *Midst*? the height of authority? the heart of command? Yes, *Rome* would be felt in her stroke. They care not for some eminent man, or some chiefe familie, but for the Nation; a Nationall Stratagem, our Kingdome must haue perished from her highest topp. Twelue men were about to bring into bondage, a whole Kingdome with one stroke, yea, with one blow to make a generall thrall; the *Papists* strike

*e Ruit alto & culmine Troia.*

strike home. They would put out all the lights of the Land at a blast, what a darke house had there beene? *Rome* hath a strange kind of extinguisher. They would batter downe all the bulwarkes of the Kingdome at one Cannon-shot: *Mahomet* the Great, *Solyman* the Magnificent, nor any of the mighty martiall spirits in the World, euer had such artillery. The King in his Throne should haue bene blowne vp, the Queene his consort in wedlocke, should haue beene his consort in woe, the Prince at their knees, should haue beene heyre apparant to nothing but their misery, not a Noble-man should haue beene left, not a Prelate to gouerne the Church, not a Iudge to defend the Lawes, and many an hundred of Knights, and Burgessees, should haue bene fetcht away with the impetuous gust of that whirle-wind. How neere soeuer the *Papists* might haue beene vnto vs at other times, I thinke these had beene in our bosomes, *In the Midst*. Our *Aduersaries* sayd, they shall neither know nor see, till we come into the midst of them.

*And slay them.*

Next, *And slay them*. And what but *Slaughter* can be expected from *Rome*, when the bloody bourreaffes of the World, haue there their settled mansions? For there to kill men, to destroy states, <sup>f Peritia est, ars est, usus est.</sup> *it is a skill, an art, a custome.* & *A- Cyp ep 2.* *milcar* sayd, he bred vp his foure sonnes, like *Lyons whelpes*, <sup>g Tanquam Leoninos catulos in perniciosum Romanum Imperii Plut.</sup> to the destruction of the *Romane Empire*: So these like the wilde beastes breed, are bred vp to teare in pieces the bowels of Christian states. <sup>h Orcus volu ducit pedes. Sucton.</sup> *Hell rule ouer you*, was it sayd in the dayes of *Nero*. So hell is not greedier to deuoure soules, then *Rome* bodies, Common-wealthes. *Caligula*, after a slaughter, licked off the blood of the edge of his sword, as if it had beene a Cordiall, and indeed to *Caligula* it might be; So these murder, and delight in murdering. The Church of *Rome* was wont to be built vp by preaching, and disputations, yea, Martyrdome; but now to exalt their Hierarchy, they haue found out a more ready, and feare course, by poysons, pistols, ponyards, massacres; *Romes* conuersors,



the Iesuits lively doctrine, or deadly; their operative sermons, or rather occifory; they are waxen peremptory indeed, (ye know the signification of the word, or if ye doe not, there needes no Comment to explaine it, but their practise), they fetch blood at pleasure, by their new kind of preaching; they are the onely *Pulpit-men* in the World, that strike to the heart; they can equivocate a State to death, a lethall deuise. Well, whether this worke had bin a pastime, yea or no, judge yee; *Gunpowder makes mad pastime*; a pastime it might haue beene to them, but a perishing it had beene to vs. What one liuing soule had there remained of that Honourable Assembly gathered together? it had beene the great Funerall of the meeting; in a day, in an houre, a minute, neuer so many *Worthies* of our Land (since the Land had a name) had breathed out together their last gaspe. And for the miseries intended to the Land in generall; the heart may tremble, and the cheekes looke pale at the thought of them; they are incredible, they had beene vn sufferable. *Mee thinks I see how this whole Land had beene turned into a Charnel-houle*; where there should haue bene nothing but dead mens corpes, and bones to bee found; a shambles in euery Citty, a slaughter-house in euery Country; that as *Asia* was called once the *Graue of Rome*, for their many Nobles that had beene there slaine, and buried in the time of those warres, so *England* had bin but the Churchyard of the Protestants; yea, and that which any sober Papist that is not drunken with the Iesuits giddy wine, may tremble at, they had bin mercilesse to men of their owne profession; *The Dragons will draw out their breasts to their young ones*; but these cared not for the crushing of them. For it was the gracious resolution of *Father Garnet* (who was their provincially then in *England*), that it was no sinne to destroy the innocent with the nocent; the deuill himselfe neuer vttered such a doctrine; hee would not destroy them of his owne Kingdome; *Belzebub* therefore may loose his place, and *Garnet* become hells *superintendent*. The simple Lay-Papists from hence may see how

--animus me-  
minisse horret.

i Lam. 4.

how the Iesuits vphold a Religion onely to suck meanes out of their coffers; for as for their liues they care not; no, as it was said of *Caligula* that he slew <sup>k</sup> *Senatours*, and his owne kinsmen; so they which were of the blood of their owne profession had smarted with the rest. Yea had they by this plot brought in some forraine power here to rule, I wonder what respect English Papists should haue found at their hands; As it was in vaine for *Galba* to cry out <sup>1</sup> what ayle yee oh my Fellow-*Soldiers*? I am yours, and yee are mine; <sup>2</sup> *Quid agitis commilitones? ego vester sum,* So in vaine had it beene for them to say, what meane yee our Fellow-professours? wee are limmes of the Church of *Rome*, and so are yee; no they would haue put no distinction betwixt one and other, as <sup>m</sup> Duke *D'Alma* said once, his sword knew no difference betwixt the throat of a Papist, and a Protestant. A slaughter indeed not to bee paraleld; I read of many, of *Herod* that slew his owne sonne, of *Dioclesian* that killed *Aper* his father in law, of *Selymus* that wretch that slew his owne Father; of *Periander* that kild his wife, of *Bessus* that slue his owne Master *Darius*, of *Pyrrhus*, that slew his trusty seruant and Secretary. But here, Father, sonne, husband, wife, master, seruant, secretary, the state had gone to it; *Romes-slaughter*, a *State-slaughter*; yea and not onely vs whom they counted Heretickes, but the Darlings of their owne bosome brought to perdition; So that of their slaying wee need not doubt. No, *Our Aduersaries said, they shall neither know nor see till wee come into the midst of them, and slay them.*

<sup>k</sup> *Senatores cognatos.* Suet.

<sup>1</sup> *Quid agitis commilitones? ego vester sum,*  
<sup>2</sup> *Et vos mei,* Sueton.

<sup>m</sup> Hist. of the Neth.

*And cause the worke to cease.*

Next, *And cause the worke to cease.* And had not this gone with it? had not Religion beene driven into banishment? had not our golden *Candlesticke* beene throwne downe? had not our pillar of truth beene raised? had not the wide dore of the Gospell amongst vs beene lockt vp? had not the songs of the Temple ceased? yes, your feete must haue trode no more vpon the pavements of these *Sanctuaries*, nor your eares heard any longer the sweet



charmes of salvation, this worke had ceated; And a goodly worke no doubt had come in the stead; wee should haue had Masses againe, the Masses of ignorance and indevotion, for what manner of supplications are those that are in an vnknowne tongue? the Priest may conjure then if he will, for if he doe but conclude *Per Iesum Christum Dominum nostrum*, he shall haue the peoples *Amen*; Masses, therefore mockeries, Masses, Maskings, yea fitter for a Maske then for Church seruice: And wee should haue had Traditions, the third Testament of Christ Iesus, the Lip-oracle that God would neuer suffer to come to writing, an inspiration forsooth, and yet not to haue an inspection; And we should haue had the Breden-God, Transubstantiation, translation; for Christ deliuered *Bread and Wine*, and now it is translated into a God: *Rome* translated Sacrament, a God they haue made it, though God know but a breaden God: For strange it is, that Christ Iesus would leaue his supernall mansion now to dwell in boxes, and pixes, and wafer-cakes; and that hee which hath incorruptible glory would now come, and roost vnder elements, that are apt to foist, and mould, and bee poisoned, and eaten of vermine; a Breaden god indeed, that suffer such deperitions; And wee should haue had *Inuocation of Saints*; Inuocation of Saints? what is it but indignity to Saints? For doe the Saints in heauen thinke God so mercilesse now, that hee must be mediated to by them to shew mercy? doe these men thinke Christ not a sufficient Mediatour, for why else doe they fly to others? or doe they thinke these as sufficient as Christ, for else how dare they call vpon them? How shall they call vpon them in whom they haue not beleued? besides it would doe a man good to thinke of their Inuocation of Saints, when *Longesse* that thrust the speare into the sides of Christ, and *St. Chappelet* a notorious vsurer and cheater, and many others that were monsters both in life and death, are put into the number of *Saints*. Besides we should haue had *Holy water*, faire water I should haue said; for why *Holy water*? because it can driue away Devils? strange it is, that

Rom. 10.

that those Devils, that can scarce bee driuen away by all kind of watchfulnesse, prayers, teares, vowes, that they should bee driuen away with the sprinkling of a few drops of *Holy Water*; *Rome* hath an excellent fountaine: what should I speake of their Indulgences, Purgatory, Crucifixes, and the like? yet this was the Dagon they fought for, to aduance superstition againe, to bring in their *Worke*, and to cause our worke to cease. Our Adversaries said, they shall neither know nor see till wee come into the mist of them, and slay them, and cause the worke to cease.

Thus beloued at last haue I shewne you the swart face of this detestable treason, the *Monster* of all cunning inuentions, and cruell conspiracies: yea what mouth of hell euer vomited out such a mischiefe? What now remains? but that wee should first.

Commemorate: And our best commemoration is to make application to God; to acknowledge, admire, magnifie this worke. For whom should wee magnifie if not God? And for what should wee magnifie God if not for this? First whom should wee magnifie if not God? This great deliuerance was <sup>o</sup> in the knees of God, as the Poets phrase is. *In the knees of God*, and not in the braines of men; *In the knees of God*, and not in the armes of men. For it was neither our fore-sight, nor force that could haue deliuered vs; 1. not our fore-sight, for all the state-policy in the world could not haue helped vs. 2. Not our force, for all our bands of armed souldiers could not haue rescued vs, as that King prudently and piously confessed; if the Lord had not put into the heart of that noble Lord *Mount-eagle* to communicate the Letter, and into the heart of the King to interpret the abstruse intricate meaning of the Letter, contrary to all Grammaticall sense, it had beene impossible for vs to haue beene delivered; therefore 9 *All men shall see, and say, this is the Lords doing, for they shall perceiue that it is his worke*; therefore *Non nobis Domine, non nobis, Not vnto vs (oh Lord) not vnto vs; not vnto our wisdom, or valour; Sed nomina tuo, Vnto thy name, thy might and mercy let all the*

*Que inferna-  
tantum scelus  
vomuerunt,*  
Amb.

I.

I,

*ο ταῦτα θεῶν  
ἐν γένεσι κεί-  
ται. Homer.  
Odysf.*

*1. Eurymachus  
ad Telemachum.*

*p K James in  
his speech to  
the Parlia-  
ment.*

*9 Psal. 64. 9.*



the praise be given. And praise let it be.

2

For, for what wil we magnifie God if not for this? *Who-*

*1 Quisquis non soever doth not see this to be Gods work, is blind, who soever seeth videt cecus est, it, and doth not magnifie him for it, is unthankfull. Oh that quisquis videt there should be faint ecchoes of our praises in Gods Courts & non laudat. at this day, that the roofes of Gods Temples should not ingratus est.*

*Aug. lib. 1. de*

*civit Dei c. 1.*

shake with our gratulatory sounds; Oh bring forth the Lute, and the Harpe, the well-tuned Cymballs, and the loude-sounding Cymballs, praise God in the highest for this highest favour, which is the most matchlesse tempo-  
ral deliverance, that ever the finger of God wrought vpon earth: the people of *Rome* had so good hopes of *Caligula* at the first, that that day wherein he began his Reigne (by de-  
*Palilia. Suet.* cree of Senate) was called *The Day wherein Rome was new*  
*built*: So we may call this day as the day wherein *England*  
*was new borne.* And shall wee not honour our Birth-day?  
 that day wherein God hath granted breath, and life to state,  
 and *Church*? yes, consider the streames of that River, that still make glad the Citie of the Lord amongst vs, and honour the Fountaine from whence they flow, for, for what will we magnifie God if not for this blessing?

3

To detest the *Church* of *Rome*; for how damnable is that

*2 Flores non  
planè fructuum  
sed / pinarum.  
Aug.*

Religion, that hath becne the tosterer and producer of such  
 a devillish designe? Oh let vs abhorre that Church where  
 Murtherers and Traytors are tolerated, yea Canonized:  
 these are fruits not of figge-trees, but of brambles; Oh  
 that ever Treason should be so deeply rooted in the Popes  
 heart, that hee should not bee ashamed in the sight of the  
 whole world, to mingle the blood of *Garnet* with the blood  
 of *Christ*. *Oh Holy Father! Oh pure Religion!* Well, let  
 these practises execrable, horrid, make vs tremble at their  
 religion, and with constancie cleave to our owne religion;  
 Yea, seeing God so miraculously, as this day defended our  
 caus, let vs neither be doubtfull to embrace this faith, nor  
 bashfull to professe it.

3

To live like a hallowed and consecrated people vnto  
 God; for, oh that God should be dishonored here, where he  
 hath

---

hath opened his bosome, spread out his wings, revealed his  
arme ! that his mercies should be fresh before our eyes, and  
our sinnes stinke vpon earth, cry to heaven ! Oh sacrifice  
your sinnes before God, that this day did not deliver you  
over as a sacrifice to the rage of your *Adversaries* ; vowe  
your selves to his service, that kept you from them that had  
vowed your *slaughter* ; let not your devotions cease, seeing  
*the worke does not cease* ; seeke Gods face, that hee may ever  
seeke your blisse, keepe you from outward invasion, in-  
ward conspiracy ; protect your bodies, preserve your soules,  
deliver you from the malice of men, and the fury of Devils,  
give you the happinesse of a Church visible vpon earth,  
and the glory of a Church triumphant in  
heaven. Which that he may do, God  
graunt for his mercies sake.

*Amen.*

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**F**





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# NABALS

Arraignement :

OR  
A CHRISTMASSE-  
CHVRLE.

---

Delivered in a Sermon in the Ca-  
thedrall Church of NORVVICH,  
the 9. of Ianuary, 1630.

---

By THO. REEVE, *Minister of*  
*Gods Word at COLEBY in*  
NORFOLKE.



---

L O N D O N,  
Printed by AVGVSTINE MATHEVVES,  
for IOHN GRISMOND, and are to be  
sold by EDVVARD MARTIN of *Norwich.*

1 6 3 2.





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IN ABLES

Anglican

CHURCH

Church of North

Church of North



London  
Printed by J. Smith, 1850



TO ALL THE ANCI-  
ENT NOBILITY, AND GEN-  
TRY OF THE KINGDOME, THE  
honour of Charity here, and the hap-  
pinesse of Charity here-  
after.

*Right Honourable, Right Worshipfull,*

**M**Y motion is for Charity, for that  
which is the lustre of profession, the  
ornament of high birth; for this have  
your Fore-fathers left vnto you their  
armes, and their possessions: this is  
that which will send honour into their Tombes, and  
make their heres (as it were) cast forth yet a kind of  
fragrancy; charity legitimates you in your pedigrees,  
and causes the world to acknowledge that ye like  
true heires enjoy their means, not having cut off the  
entayle; by this the hearts of friends approve of you,  
and the mouthes of *Adversaries* are stopt. Shall *Re-  
pists* have the preheminence of vs in any vertue, or  
especially get the fore hand of vs in Charity? no, de-  
clare that pure obedience can draw as free bounty  
from you, as the *Allective* of Merit did from them;  
our Religion as it hath blowne vp the dying coales  
vpon the Altar, so it hath not put out the fire in your  
Kitchins; though the Rood-loft be downe, that there  
need no prayers to *Saints*, yet Charities box was ne-



## THE EPISTLE

ver pluckt vp, that ye should neglect the prayers of the poore ; wee have not beene so mindfull of Divinity, that we have thrust by humanity ; or beene so earnest to restore the primitive piety, that wee have forgotten the ancient pittie ; no, we have made faith speake, that before was tongue-tyed with ignorance, and commanded her to worke, lest the world should thinke wee have removed an *Idiot*, and brought in a fluggard ; wee looke that the bread of life may bee broken in our Temples, and the bread of compassion in our Halls, wee would have a famine of neither ; whatsoever was bad in Popery, we have swept it into the sinke, whatsoever was good, wee desire to retaine it with greater honour in the family ; wee wish the old Basket of Hospitality were made wider, and that the Foundations of *Almes-houses* were layde a pearch longer, and a yeare sooner ; we loath, rebuke, condemne Covetousnesse, if wee cannot reforme it, yet our disciplining blowes are seene vpon the back of it.

Oh then ye Honourable, and Noble Personages, poore mens Wonders, and the Lands Beauties, be as enclined to Charity, as ye are enabled to it ; it is the Crest of your Religion, it is engraven into your Names ; Looke daily vpon that which your Fathers bestowed vpon pious vses, as vpon their pictures or linages ; be enamoured on their vertues, be ambitious of their praises. Carry your selves favourably to your Tenants, or else *Nicippus* Ewe shall seeme to have brought forth a Lyon, and be constant *Fosterers* of the poore, lest ye blot out the very memories of your famous Progenitours. Looke vp to that heaven  
where

## DEDICATORIE.

where they now shine, and behold the staves of that Ladder by which they ascended; Make a solemne search for their old Accounts, and let your proportion of Charity not be inferiour to their yearely expences, that ye finde there they bestowed vpon the poore; they purchased your lands for you, built for you those magnificent structures, spent much in those dayes in warres, and yet scanted not their workes of mercy; ye then which have all these things provided for you, and are eased of many of these cares and charges, and perhaps have new honours conferred vpon you, why should not ye equal them in bounty? Oh therefore whether ye attend at Court, or reside in the Country with vertuous *Iob*, *Eate not your morsels alone.* *Iob 31.*

And ye the auncient Gentry of our Kingdome, whom your Fathers have made generous, degenerate not from them; why carry ye their bloud in your veines, or put their honours into your birth-rights, if ye will not imitate them? The Country rang, and the Kingdome ecchoed with their Bounty, and why should not ye their successours labour to be magnified with them? It is the Monster of speech and practise to heare, or see, that House-keeping should bee out of fashion; No, this is to have faith and fame out of fashion, and to have nothing put into fashion, but basenesse, and penuriousnesse; Keepe your standing Houses therefore in the Countrey, and be not Dor-mice in Cities; are not those auncient Families straightned? then neither let the olde Hospitality be; Your Fore-fathers were not so lauisa to erect those large buildings onely for *Passen-*

*gers*



---

## THE EPISTLE

---

gers to gaze on, nor of such abject spirits to raise vp  
such magnificent edifices for Farmers to roost in;  
No, they were reared vp for you to have Receptacles  
of honour in your Countries, and to bee fitted with  
Mansions for Charity, if ye would not starve Cha-  
rity for maintenance. To come therefore to those  
houses onely to receive Rents, or to feast with your  
Neighbour Gallants, were to give the shoulder to  
Charity, and to put the scorne vpon all your Proge-  
nitours worthy purposes. By all the reverence ther-  
fore that ye beare to your Auncestours memories,  
by all the comfort that ye take in their vertuous acti-  
ons, yea, by the renowne that ye desire to professi-  
on, and by the rewards that ye hope for in heaven,  
carry I beseech you an exact resemblance of them in  
their *Almes-deedes*, lest ye hold along with them in  
a long line of descent, till the day of judgement, but  
then come to part at the Throne. Thus wishing that  
Charity once againe may lift vp her old bright brow  
in the Nation, I rest as

*The faithfull, and vnfayned  
admirer and obseruer of all true  
Nobility, and Gentry.*

THO: REEVE.



# N A B A L S

ARRAIGNEMENT:

OR,  
A CHRISTMASSE-  
CHVRLE.

I. S A M. 25.10.

*Shall I then take my bread, and my water, and my flesh  
that I haue killed for my shearers, and give it vnto  
men whom I know not whence they be.*



Ho can touch *Nabal*, but hee must  
looke for a sowre brow? *Earth-  
wormes* cannot endure to heare  
their owne names; to reprehend  
covetousnesse then it is dangerous,  
yet necessary; for when the poore  
are ready to famish, and that in  
peace, as in a siege, it is time for the  
Minister to call for mercy. I griue  
ouer all sinners, but I detest the gripple Worldling, that  
same *Devill with the Iron head*, as the *Mores of Filice* called *Turquet*.  
G the



the *Marques* of *Velox*; who when treasures had need to be cast into the open streets, keeps them with warders within the compasse of his owne thre shold; who when the long Table of our renowned forefathers had need to be set vp in euery hall, keeps his feastes at the round boord with himselfe and his company; hee knowes for whom hee makes ready his prouision, for them whom he knowes to haue a relation to him, not for them whom he knowes not whence they are; like *Nabal* here, *Shall I then take my Bread, and my Water, and my Flesh, and gine it vnto men whom I know no, whence they are?*

*Vermes luto  
obvoluti. Chry.  
hom. 22. de  
vanis. et brev.  
vita.*

Amongst *Dauids* sorrowes, *Nabals* vnkindnesse is inserted for one; and it is no small misery in misery to meete with *Charles*, who are nothing but *Wormes covered ouer with dirt*. *Nabal* was one of them, and that as wee vse to say, *Prima impressio*, of the deepest stampe; for how courteously is he here saluted by *David*? Aske him in my name how he doeth, verse 5. what welfare is wished vnto him? *Peace be vnto thee, and peace be to thy house, and peace bee to all that thou hast*, verse 6. How is hee vrged with the Law of gratitude? *Thy shepheards were with vs, We hurted them not, neither was there ought missing vnto them, all the while they were in Carmell*, verse 7. How is he pressed but with a reasonable demand? *Gine I pray thee any thing that comes to thy hand, to thy seruants, and to thy sonne David*. Yet what doth all this worke from *Nabal*? bountifull reliefe no doubt, see it, verse 10. *Quis est David? quis filius Ishai? Who is this David? Who is this sonne of Ishai?* hee turnes him off with a *Quis*; yea, and marke further, *There be many seruants now a dayes, that breake away euery man from his Master*. *Nabal* is a liberall man, but it is of his speech, and that as good as can droppe from the lippes of *Nabal*. Well in conclusion, what will he doe? give a hundred reasons, rather then two mites; he hath bread, water and flesh, but not to part with all for fine wordes; they are his sheevers that he lookes vpon with a broad eye, he knowes not *David*, and such company. *Shall I then take my bread, water and flesh, &c.*

*Shall*

Shall?

*Nabal* will expostulate vpon the businesse; though not exhibit, yet expostulate; though not part with a crumme, yet speake with the mouth of distrust and disdaine. Shall? Next, *Shall I*. Though other men may be brought to condiscern to such things, yet thinke ye to haue me at command? Greatnesse must be taken notice of, and priuiledged either for the golden trappings; misery is too bold there to aske any thing, *Shall I*? Again (saith *Nabal*) that which thou expectest is a great matter, *Bread, Water, and Flesh*. *Nabal*, summes vp the gift to the height; though but *Bread, Water*, and a little *Flesh*, yet it seemes a matter of moment to bee spent in charity. Besides (saith *Nabal*) I haue a lawfull excuse to detaine it, *I haue killed it for my shearers*. Covetousnesse neuer wants her subtile pretences. Farther (saith *Nabal*) yee are such persons, as *I know not whence ye are*. Not know whence they are, and yet had done so many courtesies for him lately in *Carmel*? Oh see how *Nabals* ingratitude can dry vp an Ocean of fauours in a bubble, and cast vp the totall summe of a million of good turnes into a cipher; he hath spunged out the memory of all *Dauids* kindnesse, and though not long since hee had ventured limbe, and life for his welfare, yet vpon vrging of requitall, hee is ready to call him to his face, impudent. Expressely thus, *David* is now in distresse, and so may hee bee for all *Nabal*, he knowes him not; Persons in misery are ever strangers, necessity hath but small acquaintance in the World; whomsoever *Nabal* knew exactly, yet these distressed men he knows not whence they are, *Shall I then, &c.* Let vs come to the division of the words.

1. *Shall*, with a bitternesse.
2. *I*, with an haughtinesse.
3. *Bread, Water and Flesh*, with a poyfing.
4. *Which I haue killed for my shearers*, with an evasion,
5. *And giue it vnto men whom I know not Whence they bee*, with a cleanly discarding.



Shall?

Doct.

Ephel 4.32.

James 3.17.

Gal. 5.24.

συμ τοις πα-  
σημασι.

ira per zelum.

Charles 5. in  
admon to  
Phil. 2.

Use.

Totus Esch' non

asper. Adag.

Prou. 12.18.

Vt vinum

austerum non

est aptum

porioni, sic

mores agrestes

etc.

Prou. 16. 24.

First, *Shall*, with a bitterness. From whence obserue that the tart veine belongs to the Worldling, Religion teacheth vs no such amarulency; no, *Be ye courteous one to another. The wisdoms that descendeth from above is gentle. They which are Christs, haue crucified the flesh with the passions thereof. Passions I know in themselves are not euill, so they bee ordered by reason; Ira, Wrath is put amongst the affections, and as lawfull as joy, or love, or feare, or hope, or any of the rest. There is a zealous wrath, when a man is incensed for things noxious, & apparent, and this is laudable; but when men make indignation an humour, and asperitie, is euen as common as speech it selfe, this is to be a Slave to passions: What more seemely in man, then humanity? let a man deprive himselfe of that, and what is hee then but a wilde beast? the froward affections belong to the wicked, as to *Nabal* here, *Shall*. This serues to reprove the rough language, or rather the dog-equence of the times. For many there are, that speake in no other phrase then snarling; propound a question, the answer is rage; they are like the beast that is on all sides prickles. *There is that speaketh words like the pricking of a sword: they fight not at foyles, but at sharpe.* But oh, learne more moderation of speech, for as *Socrates* was wont to say, *As sharpe Wine is not fit for tast, so harsh manners are not fit for conuerso.* Morosity is one of the greatest enemies to all the homiliticall vertues. *Faire wordes are as an hony-combe, sweetnesse to the soule, health to the bones.* Away therefore with all fowre, peeuish, Saturnine dispositions; if thou beest earnest, bee deeply, and justly incensed, not vpon euery occasion tetricall; for that were like *Nabal* here, who is no sooner spoken to, but hee casteth balles of wild-fire. *Shall* saith *Nabal*?*

Shall?

*Shall?* From hence further obserue that Checkes are worldlings almes. They not onely not satisfie the demand bu,

but giue the deniall with a kind of vnkindnesse. The tongue of a sicke man being touched with choler, or some other sharpe humour can tast nothing sweet, but all things seeme bitter; So to a heart touched with couetousnesse no request seemes pleasing, but all offensive; such are vpon termes of defiance vpon euery charitable motion; the whispering of an almes is vnto them as the challenging of the field. They pursuethem with words, yet are they wanting to them. Let not persons in necessity aske any thing there, for if they doe, *Nabals* winter-face is soone discerned, and a nest of scritch-owles seeme to come out of the lippes. *The poore speaketh with prayers, and the rich answereth roughly.* They braue vpon men in their misery, they turne the key vpon them with a contumely, and banish them away with a chafe. *Shall saith Nabal?*

*Lingua in fir-  
mi qua infecta  
est cholericis &  
amaro humore  
non potest per-  
cipere aliquid  
dulce, &c.  
Tho. Aq. 1. q.  
75. art. 2.  
Pro. 19. 7.*

*Pro. 18. 23.*

This serueth to send home the scornes of worldlings to their owne thresholds with ignominy; for can they hold their hands, and not their tongues? must they needs bee putting the varlet vpon men in misery? and bee telling of them a tale of statute lace? Speeches more bitter, then their misery it selfe to bee indured; no, away with all reproachfull, taunting language. *If thou hast nothing to giue a poore man giue him thy teares,* but if thou canst giue much and wilt giue nothing yet giue him not surly vsage. No, *Re- prooffe in the time of aduersity is no other then cruelty.* Pro- voke not a man in his distresse, adde not more trouble to a heart that is afflicted, *Turne not away thine eye from the nee- dy, giue him no occasion to curse thee, Let it not grieue thee to bow downe thine eare to the poore, and giue him a friend- ly answer with meekenesse* Hee is harsh indeed, which in stead of relieuing the wants of his brethren sends a storme after them; like *Nabal* heere, *Giue I pray thee any thing that comes to thy hand saith David, Shall saith Nabal?*

*Si nihil habes  
Collachryma.  
Greg. Naz.  
Crudelis in re  
aduersa est ob-  
surpatio. Pub.  
Eccles. 4. 2. 3.  
5. 8.*

1?

Next, *I?* with an haughtinesse. From hence ob-  
serue that worldlings by their riches plead nothing but pri-  
viledge;

*Doct.*



Mat. 23. 4.

Pro 18. 11.

viledge; that whereas being most able, they should be most willing to doe good, they turne off this to their inferiours; as if they would be as ill *Common-wealths-men*, as some are *Pulpit-men*, laying heavy burthens vpon other mens shoulders, but not touching them with one of their fingers themselves. The rich mans goods are his strong confidence, and as an high wall in in his owne imagination, euen to fence him from all sort of payments. *Worldlings* thinke themselves of too Noble a breeding to beare burthens, no, preserve them for foote-cloth horses to pace the streets in pompe, but lay no chargeable loades on their backs; no, that's but servile worke, and they would haue it left to the sumpter-horses of the times. *Nabal* here perhaps would haue beene contented, that other men might have releued *David*, yea, had he sent to him for his judgement in the point, he would have held it expedient, but *Nabal* cannot endure that the man in his owne skinne should be touched. *Shall I, saith Nabal?*

Vsc.

Neh. 5. 14. 17.  
18.

Vena porta.

*Si stomachus  
infirmus erit  
omnia membra  
inuidentur  
infirma*, Chry.  
in Mat. hom.  
38.  
Ilut.

This serues to exhort rich men to make themselves *Superiours* to others, chiefly in good workes; Greatnes is then most conspicuous, when it holdes the fore-ranke in vertue renowned for euer be *Nehemiah*, who when he would induce others to Charity, *He himselfe tooke not of the people the bread of the Gouvernour*; *Hee himselfe would not that yeere lay cut his estate in purchasing*, but maintained at his table an hundred and fifty of the *leues*. If the great wheelles of the Countrey doe not stirre in Charity, how shall the lesser mooue, if the prime veine of the body be stopt, what good blood can there be in the lesser veines? if the chiefe light of the firmament bee eclipsed in workes of mercy, what a darke sky will there bee besides? If the stomacke waxe feeble all the other members languish. Tenacity in great men is like the hearbe *Sea-holme* in the mouth of the Leader of the goats that puts all the flocke to a stand. Yet how commonly is it seene that many rich men for charges desire to be let loose like the Scape-goat in the Law, the Commons are brought forth only as the beasts for sacrifice. They are not Rich men for expences, but only for the right hand or the vpper

upper feat; if yee will they will bee Oracles of wit to perswade others, or scourges of iron to enforce others, yee shall haue their letters or their warrants to constraîne or distreine, but if yee pry too farre into their estates, how farre they must bee rated yee will bee blasted. *Musſt they?*

*Shall I?*

*Doſt. 2.*

*Shall I?* From hence further obserue that Greatnesse would bee eyed. Pride is oftentimes the Comrade of wealth, if men grow wealthy their eyes start out with farnesse. There is nothing then, but intimating of their state, and pedigree. *Knowest thou not mee?* said *Marcion* vnto *Polycarpe*; The man would faine bee knowne to bee some body, though the good old Father told him that hee knew him indeed, but it was for nothing but to bee the first begotten of the Deuill. Many rich men loue to pride themselves in their greatnesse, and to be formidable to the world, to make the very mouing of their lips raise earth-quakes in the hearts of poore people. As the *Lant-graue Fredericke* daunted his enemies with the gingling of his spurres, so these endeavour to make their inferiours appalled with the very sound of their names; they speake nothing but Mannours; in euery syllable, gesture of the body, cast of the eye, they conuey a secret insinuation of their thousands. *Shall I saith Nabal?* hee need not mention his house at *Maon*, nor his pastures at *Carmell*, nor his sheepe, nor his goats, nor his attendants and retinue; for this *I* pronounced with a paire of *Nabals* lips is a sufficient *Interpreter* of all the rest.

*Nil nisi Cocro-*  
*pides. luv.*  
*Nescio me?*  
*Scio te esse*  
*primo geni-*  
*tum Diaboli.*  
*Euseb. eccl.*  
*histor. lib. 4.*  
*c. 14.*

*Manlium loc.*  
*com. tit. de*  
*calamit.*

This serues to humble pride in her basenesse; for can there bee any thing more ignominious then to be proud of dust-heapes? to swell for scutcheons? no, bee thankfull to God for your estates, and not disdeignfull to your Inferiours. For should yee neuer bee well but when yee are carrying an Image of your owne greatnesse before you, as that diseased man did in *Aristotle*? or setting out your magnificence to the world as Apothecaries doe their gally-pots? should yee be your owne heraldes to blason your armes? or

*Vſe.*



οὐρανία.  
αἰλαζονία.

**Inrquet.**

your owne Painters to draw out the pictures of your power? that yee may bee bright Sparkes, will yee turne all others into dead coales, cinders, ashes? that your impresses may seeme curi-ous, will yee rate out the characters of all other mens worth? will yee looke as if yee were the onely men of merit? and speake as if yee would be held to be the sole worthies of the times? Oh hee had need of a cleere eye that should see sufficiently the mischief of this practise. Superciliousnesse is euer rewarded with the contempt of the world. A proud man is his owne Idoll, and the worlds scorn. Mans nature can better endure any sinne in thee, then insouciance. Paruspension, too meane an esteeme of a mans self hath beene held in Ethiques a defect; but arrogancy hath euer beene held a grosse excesse. He may write all his true friends in the compasse of his nayle, that lookes vpon others as abjects, and holds the world at a distance. What two faire Kingdomes of Aragon, and Nauarre did Don Pedro de Asares his vnreasonable grauity loose him in scorning to speake with any man but when he pleased pretending that he was busie about matters of state, when he had none but his Barber trimming him; they therefore that would hunt for command by pride, goe out with a mallette to chase it away. Oh therefore let all looke to bee knowne of God, and not care too much to bee knowen of the world; to bee ambitious of this, is but a Worldlings quality. Shall I saith Nabal? I with an haughtinesse.

## Bread, Water and Flesh.

**Verf. 36.**

Ibid.

Next Bread Water and Flesh with a poyſing. Doth *Nabal* ſticke ſo much at Bread, Water, and a little fleſh? Hee made a feaſt in his houſe like the Feaſt of a King; ſurely then hee had more then bread, and fleſh; and his heart was merry within him that he was drunke; ſurely then hee had more then water. Is *Nabal* ſo free at a Feaſt, and doth hee ſticke ſo much at a few ſcantlings to bee beſtowed vpon men in miſery?

DoE.

Then from hence obserue, that any thing spent in chari-  
ty

ty with worldlings is a Burthen, seemes a great cost; though riot may deuoure pounds, yet almsdeeds must not haue a few pittances; the very fragments that fall from the table of surfet are held too much. An Epicure spends more in dressing of a fish, then would buy twenty poore men sufficient bread. Much is spent, but there is rather damage, then aduantage comes by it; there is rather a lauishng out of Gods blessings, then an orderly disposing of them. Many care not what they spend in excesse, but they weigh the very refuse bits they giue to the poore; profuse in one kind, penurious in another. *Dinos* fares deliciously euery day, but grudges at the very *Crumms* that fall from his table for *Lazarus*, yea his dogges shew more mercy then hee, in so much that a man would thinke the true hous-keepers were without, and the true Dogge within. Those Libertines in the 6. of *Amos*, Eat Calnes out of the stalls, lye in beds of iuory, make them instruments of musicke like *Dauid*, drinke wine in bowles, anoyne themselves with the chiefe oyntments: But no man remembers the afflictions of *Ioseph*. *Nabal* here feasts like a Prince, but relieves the poore like a very *Egeo*. Bread, water, and flesh, then seeme much.

*Peraldus Gulosus expendit in piscibus unde viginti pauperes satui haberent de pane. Nullum compendium, sed dispendium. Chrys. in orat. de mulic. & pulchri. Potius dissipatio quam dispensatio. Luke 16. 6. Amos 4. 3.*

This serves to reprove the vanity of these times, in which men are liberall in wast workes, parsimonious in charitable. They call them their Goods with which they doe no good, but vse them to their owne euill purposes. There are many that will drinke whole Cellars dry over night, that will scarce bestow a cup of small liquor vpon the poore in the morning; many that will cast downe handfulls of gold for a Banquet, that notwithstanding repine to give a few small peeces of silver in charity; that will build gorgeously, burnish curiously, furnish sumptuously, that vpon pride and bravery for *Spanish* heads, and *French* bodies, for sweet powders, sweet waters, new complexions, care not what they bestow; yea, for suites, and quarrels, to lay a neighbour gasping at their feete, or to teare out the bowels of a *Churchman*, be it but for a shoo-latchet, or a title of the last Springs planting, care not how they cast away coyne; But when

*vse. Bona appellantur ex quibus nihil nisi ad malas res vsus est. Cyp. ep. 2. ad Donat.*



they come to a point of charity, then they pawse and des-  
cant, yea, cease to be great men; a man would thinke they  
were decayed, and turned Bankrupts. But oh beloved, if  
any should be sicke of this disease here, I beseech you let  
your vaine expences touch you, never let God seeme to  
charge you. Let superfluity be abated, never let charity be  
restrained; for that's but a *Nabals* part, who feasts like a  
Prince, but in charity sticks at a little *Bread, water, and flesh*:  
*shall I then take my Bread, water, and flesh?*

*Which I have killed for my Shearers.*

Now let vs come to *Which I have killed for my Shearers*,  
with an evasion.

*Dofl.*

*si porcinam  
habuissas ani-  
mam, quid ali-  
ud dicere po-  
tuisses. Basil.  
Digito facul-  
tatum.*

*1 Tim. 5. 8.*

From hence observe, that the strength of the covetous  
mans excuse lies in his dependants; the state of the house  
must be upheld, the honour of the Family maintained, ser-  
vants must be well provided for, and because these, there-  
fore none else. *If thou hadst the soule of a Swine what couldst  
thou resolve on more?* These are kinde to all them within the  
compass of the coate. Servants I know are *fingers* to bring  
in our *Wealth*, therefore not to sustaine these, were to lame  
our selves in our estates; but to provide onely for these, is  
to thinke never to have neede of *Gods* helpe, but onely of  
the helpe of the Family. I know the maine Article of their  
faith lay in, *1. Timoth.* that *If any man provide not for his owne  
household, he is worse then an Infidell*; and therefore to shunne  
to be *Infidels* in one kinde, they care not to be as ill, as *A-  
thiests* in another kinde; their charity is made of the iust  
size of their family, they poyse out their provision accor-  
ding to the counter-weight of the household, even to *Arith-  
meticall proportion*; with alacrity there comes little else from  
them. I wonder why Porters in so many places are pro-  
vided, are they in all places onely for due state? or to keepe  
out theeves? no, I feare in some places they are to keepe  
out the poore, that *Nabal* and his *Shearers* might be merry  
together.

*Use.*

This serves to exhort great men not to list their charity

to them onely that weare the livery, and rise vp and call them Master. For art thou good onely to them of thy own household? I see no charity in this, for God ha' mercy gaine, or service, or state, for else even these *Shearers* might goe seeke their *Bread, water, and flesh*, as well as others. So often as I heare men to be of generous mindes to their companies, followers, and I heare no further, I count it rather a matter of mockage, then of praise; for it is not conscience but some sinister respects that draws them to this. Thou may'st be a niggard then for all thy domesticall bounty, nature wilhes thee to respect these, policie wilhes thee to tender these, & livest thou by no higher principles then of Nature, and policie? then thou art no deeper Scholler then one of *Nabals* forme, for he can spell charity heere to none, but his owne *Shearers*. *Shall I then take my bread, water, and flesh, which I have killed for my Shearers?*

*And give it unto men whom I know not whence they be.*

Lastly, *And give it unto men whom I know not whence they be*, with a cleanly discarding.

From hence observe, that the poore are thrust out of the Worldlings charge; they are strangers, and therefore what haue they to doe to take care of them? *The friends of the Rich are many, but the poore is hated even of his owne neighbour:* Many a poore man as well knowne at *Turkey*, as at the next Towne, perhaps at the next threshold. Ye may see what great acquaintance they take of them by that in the second of *Iames*, *Depart in peace*; the first word they speak to them, is, Farewell, are they not Strangers thinke ye, that can get no other greeting? are these willing to entertaine any friendship with the poore? no, as the Image of *Minerva* in *Chios*, looked frowningly on them that came towards it, smilingly on them that went away; so these Rich men have nothing but the frowne for them that come to them, the smooth brow they bestow on them that are ready to turne their backs; their estates are their fee-simple, and they wonder such Strangers will come to claime any thing out

Doct.

Pro. 14. 7.

2 Iames 16.

Erasm.



*Resident ad  
hoc tantum, vt  
alter possi-  
dere non liceat.  
pecuniam suam  
dicunt quam  
velut alienam  
domi custodi-  
unt. Cyp. ep. 2  
Vagipotius ha-  
bent terras  
quam habitant  
Pomp Mela.*

of them. They possesse their riches for no other end, but that others might get no possession out of them. They call it their money, and yet they keepe it vnder locke and key at home; as if they had no power of it themselves, but were onely intrusted with it for others. As it is said of the *Blemmyes* and *Gamphasanes*, and other people in the Island *Cyrenaick* in the lesser *Affrick*, that They rather had land, then dwelt in it; so these rather have riches, then make any good vse of them. I thinke they are some *Brownists*, they like not the Lords prayer, *Pater noster, Our Father*; or howsoeuer not that petition of it, *Giue vs this day our daly bread*, no they would appropriate all vnto themselves; their riches haue not beene distilled through the Limbecke of their owne paines and prouidence, now to bee sprinkled about in Charity; no, this they count the lavishing away of their costly water; call to them for an almes, and ye are forging a title against their demeanes; goe about to open their hands, and they are ready to cry felony; they stand ouer their riches, like harpyes ouer their preyes, not one to get a morsell out of them but themselves; they are providing for a yong scrippling perhaps, and him they know, but as for this sordid crew, *They know not whence they are.*

*Vse.*

*Pro. 6. 26.  
Eccles. 11. 2.*

*Iob 31. 17.  
Acts 9. 39.  
Luke 16. 23.  
Thom. Aquin.  
Tho. Aquin.  
22. 2. q. 117.  
art. 5.*

This serues to cast *Nabal* in his title, to bring in cleere euidence, that he is not the sole proprietary of his goods, for God hath reserved (as it were) a standing rent of euery mans estate for the poore. *Let thy fountaine flow forth, & thy riuers be in the midst of the streets*, there must not bee then a private pond. *Giue a portion to seuen, and likewise to eight.* A man must not make himselfe the peculiar almes-man. These are precepts for charity, there are likewise precedents, as of *Iob*, that eate not his morsels alone, of *Dorcas* that provided coates and garments. And what needes more, is not *Heauen* called *Abrabams* bosom? that is the bosome of *Abrraham* the Almes-giver. Liberalitie is one of the potenti- all parts of justice, as if so bee that those that were able, and were not charitable, were injurious. Rich men are not their owne men, no, they are all debtors, although not for a legall

legall, yet for a *Morral de bt.* Hide not thy face from thy owne flesh, saith the Prophet; though not thy owne Gentry, yet thy owne flesh, taken out of the same slime-heape with thy selfe; thou maiest eate of delicater fare, weare costlier rayments, have one day a statelier tombe, proue a daintier morsell for wormes-meate, but set these things aside, they, and thou are cousin-germanes; seeing then there is so little difference betwixt rich flesh, and poore flesh, I pray take better acquaintance one of another, *Know whence they are*, and the rather, because riches (whereby many men challenge such high preheminence) are but transitory. *Wilt thou set thy eyes vpon that which is not, riches may take them wings and flye away as the Eagle.* How many possesse those lands that wealthy men were once owners of? I know not what better assurance yee haue of your felicitie, then they had; I thinke yee hold your lands by the same tenure they did; Therefore vse your estates, as God hath appointed, for feare one judgement of God or other take vp your lands, as forfeitures; respect these strangers, for feare strangers come to plucke downe your armes, and to turne the keyes of your doores vpon you. Besides, why will yee not *Know* them whom Christ will assuredly *Know*? yea, not *Know* you, if ye take no notice of them; for remember I beseech you in the midst of your greatnesse, sublimitie, splendour vpon earth, the finall sentence, & heart-cleauing doome of worldlings, *Depart from mee ye cursed into everlasting fire, For I was an hungred, &c.* Oh therefore though something for posterity, yet something for charity; though something for your owne sake, yet something for Gods sake, pittie the poore, cherish the poore, tender them as your owne limbes, honour them as Christs members; close not the eye, deafe not the eare, dead not the heart, turne not the backe vpon them; hold not them as strangers, with whom yee are not acquainted, vse them not as persons whom yee know not whence they are, for that were like *Nabal* here, *Shall I then take my Bread, and my Water, and my Flesh that I haue killed for my shearers, and gine it vnto men whom I know not whence they be?*



Thus have I shewne vnto you the portraiture of *Nabal*; what fitter picture to be presented to the eyes of the world? that if people detest his name, they might take heed of the reflexe of his manners. But when I see many count their goods seuerals, which take as much acquaintance of strangers as the needy, which bring out a dish of checkes to the poore, which giue nothing, or nothing but with the misers eye set vpon it, how doe I instantly thinke on *Nabal*? for thus hee looked, thus hee spake, these were his purposes, these his practises. *Nabal* is not so hard a patterne then; but many are contented to limme out their liues by him; which count his resolution the lustre of true wisdom, yea, a beame of plausible Divinity; oh the miseries of the poore? oh the mercilesnesse of the rich! an inhospitable age, costive times; the hand of bounty is cramped, the breastes of charity are dried vp, the complaint of the Prophet may euen bee taken vp. *There is no mercy in the Land; there are veins of flint about mens heart strings. Men take possession of those goods that are common, and make them their owne by usurpation,* much like them that proclaime themselves heyres to the goods of Widdowes and Orphans. Not such a plentiful Nation vnder heauen; not such a penurious Nation vnder heauen. Our Kingdome was once an almes-house, and now it is turned into a *Chuffes* hutch as it were; wealth that was once a nource, now beates those children shee was wont to foster; it hath giuen over the stewards office, and is turned Treasurer; it hath left the house at the *Pelican*, and is come to dwell at the *Dogge*; it is good for nothing but to gorge it selfe like him in the Gospel. *Thou hast much goods layd vp for many yeeres.* What then, goe feast the hungry? goe perfume the streetes with the workes of mercy, no, *Eate, drinke, and be merry*: What the rich man onely with himselfe? will he invite onely his owne throate to his dainties? hee is much at his cost, a *Rich* man sits downe, and a *Churle* rise vp, yet these are the guises, and fashions of the times; *Nabal* counts all intruders but his owne company at his board. Did our fore-fathers thus looke for honor? did they

*-sic vultus, sic  
ora ferat.*

Hosea. 4. 2.  
*-sunt filicis  
circum. praeor-  
dis vena.  
Communia  
possidentes  
propria faci-  
unt occupando  
Basil. ser. 1. in  
divis. auaros.*

Luke 12.

*Lucullus cum  
Lucullo. Plut.*

they thus eternize their names vpon earth? were the poore  
such eye-sores to them? tooke they so little acquaintance  
of them? no they sought them out, they brought them  
home, they fed them as cheerefully as their owne children,  
they gaue them as kind welcome, as if they had beene their  
solemne guests; they mewed not vp themselues in a narrow  
parlour, as if they had beene too neat pieces for a meane  
mans eye to behold, or a beggers lippes to breath vpon, but  
they came out to them, were familiar with them, filled their  
bowels with sustenance, their backs with raiment, their  
hands with rewards, and their hearts with gladnesse; they  
provided portions for their children, they built hospitalls  
for them. A *Nabal* was then as hatefull a creature to bee  
discerned, as a Crocodile, they would haue thought to haue  
beene in hell before Shroue-tide, if they had not feasted the  
poore at Christmas, and made them honour Christs birth,  
for the tastes of mercy they then found. Oh that compas-  
sion towards the poore might thus be streaming in her full  
tide, that charitie could be so generally seene with her bas-  
ket by her side: I would then thinke part of the golden  
age were returned. But as the *Turks* vse to say in the midst  
of their solemne griefes, *Mustapha is dead*, *Mustapha* the  
flower of chiuariy. So we may say our old *Benefactors* are  
gone, our old *Benefactors*, the Fosterfathers of the distressed;  
good workes are now by many turned into good clothes,  
people care not to haue their tables furnished, but their  
Wardrobes, they thinke people are blessed enough, if they  
can see them in crimson; or almes-deedes are turned into  
purchases, they will loose their euidence in heauen, to be-  
come owners of other mens euidence; they will sell all the  
poore, to buy out another neighbour; one heire makes  
many shut vppe their handes to a whole Countrey;  
Yea, in these griping times, how many doe rather  
deuoure the poore then sustayne them? mercilesse  
wretches which haue the sweat of their browes, and the  
strength of their loynes cuen at their owne price, which  
keepe away their Commons from them that were ditched  
in.

*Knolles in the  
life of Solymam  
the Magnifi-  
cent.*



In with the Devils spade, which pare not their nayles, re-  
 straine not their sharking officers from tearing of skin and  
 flesh from the backes of their poore Tenants by cruell  
 fines, and amerciments; Thus yee see how charity is turned  
 out at the backe doore; and pride, and insatiablenesse, and  
 oppression come to domineere in the house. But oh if any  
 here should be thus destitute of charity, or haue none but  
 that woluish charity in them, if they be not quite incor-  
 porated into *Mammon*, let bowels of compassion stirre in  
 them; let them not loue that earth that is appointed to bee  
 trampled on, nor set their hearts on that wealth that is not  
 worth the least joynt of their bodies; let them not hate  
 those poore whom Christ owne, nor grieue to giue them  
 an almes to whom hee gaue his blood; let them shunne all  
 sinnes, but especially abhorre to be vncharitable; Let them  
 blesse God that they themselves are aduanced, and in the  
 midst of their opulency and affluency let them remember  
 the friends of their gracious Promoter; oh for miseries  
 grones sake, for Christs Iesus precepts, patterne, blood sake  
 let them not count their estates (though neuer so iustly got-  
 ten) pure, but troubled with a kind of infection without be-  
 ing clesed by almesdeeds, for *Giue almes and all things shall  
 be cleane vnto you*; oh let them not put their almes amongst  
 their desperate debts, of which they haue scene in all likely-  
 hood their last comfort; no, *Cast thy Bread vpon the Waters,  
 and after many yeares thou shalt find it againe*; oh let them not  
 hold their selues to haue carued well that meate to all their  
 guests wherein the poore haue not receiued their portions,  
 for *Eat of the fat, and drinke of the sweet, and send some part to  
 them, for Whom none is provided*. Let them know that the kee-  
 ping of money is the rest of it, and the communicating of  
 it is the motion of it; now money is not fetched out of the  
 veines of the earth to lay in a corner, but to be communica-  
 ted. The *Moralists* make honours, and riches aduincles  
 vnto vertue; let them so bee vsed, and not as obstacles to  
 hinder them from all goodnesse; to shew that they affect not  
 the world, but haue renounced it, let them scatter abroad the  
 trea-

Luke 11.41.

Eccles 11.1.

Nehem. 8.10.

Tho. A3.

treasures of the same: Oh communicate, oh distribute; consider your ability to doe good, consider the heauy necessities of the times; let your charity run in a free current amongst the distressed, and scuse not vp all your means within the channell of your owne family. For that were like *Nabal* here, *Shall I then, &c.*

Thus haue I spoken in generall for charity, giue me leaue to speake something vpon the same subject vnto you the worthy citizens of this renowned incorporation, to whom I am particularly called. Farre hence haue I heard your City commended for a place of ciuill gouernment, make it famous in all places, for a place of charitable gouernment; As ye are an incorporation, a body, so I beleeue you count not the poore, dead members. The times are already sharpe, but this is but the chilling of an ague, the strong fit is still behind; trading hath bene a long time dead, the prices of all graines are excessiue deere, alas poore soules, how shall they be able to wrestle long with these miseries? if yee do not speedily helpe to releue them, yee may ere long helpe to bury them. Your vigilancy I trust sleepest not, your charity I hope is in its due seruour; your praise is in the gates for your mercy abroad, we the children of a mother lately distressed blesse you that *Alma mater Academia*, our renowned Vniuersity, or howsoeuer the Towne her Hostesse drawes her breath the more comfortably for your beneficence; it was an offering indeed of a *Faire eye*, and the more acceptable because free; Well if the hearing of misery with the eare were the so forcible, let the seeing of it with the ey more preuaile, be most sensible of the paines in your owne bosomes; know that that gouernment is most praise worthy, by which sighes are remoued from the breasts of the poore. In publicke therefore let your chiefest communications, and consultations be for the poore; store their granaries, appoint solemn collections for them, heare their complaints with patience, visitt their distressed corners, cast a Citic-linery vpon their backes, vse your best wits, and counsels



*Educ diuitias  
compedibus  
vincula Basil.  
Diuitem se  
sentiant paupe-  
res. Cyp.*

1. Ioh 3.17.

Hof. 6.6.

1. Iames 27.

*Nemo dicat,  
habeo uxorem,  
habeo liberos;  
habeo tesum.  
Chrysost.*

1 Tim. 6.19.

to remedy their griefes, to preferue their liues ; your Citie may prosper the better many yeares for one yeares charity to the poore. And whereas here are amongst you many priuate merchants, tradesmen, and Artificers that from some hundreds, are risen to an estate of ten, twenty, thirty thousand pounds, let not these mighty estates now bee wedged vp in a corner; no bring forth those riches that are bound as it were fetters, and triumph ouer them as slaues; let the poore feele yee to be rich; take vp these poore as commodities: yea haue trafficked much beyond Seas, trade amongst these at home; to get aduantage yee haue trusted men with much; let me entreat you to trust God with part. And oh yee which haue set your faces (in a more particular manner) towards *Sion*, which haue a name to liue, seeme not you to haue renounced the delights of the world, but not the desires; shal your hands be shut & yet are your hearts opened? will yee honour Christ with a Psalm, or a Chapter, or a prayer in the parlour, & yet driue him away from the doore with a staffe, or a frowne? Yee damne a Drunkard, an Adulterer, a Sabbath-breaker, a Blasphemer, and yee doe well; but will yee magnific a Worldling? where doe yee euer finde S. Nabal? well, bee not ghosts of profession, blisters of Religion; I honour your profession so it bee as full of charity, as piety. But otherwise remember that of the Apostle, *Whosoener haith this worlds goods, and seeth his brother in want, and shutteth vp his bowels of compassion, how dwelleth the loue of God in him? I will haue mercy and not sacrifice. Pure religion, and undefiled before God the Father is this, to visit the Fatherlesse and Widowes in their aduersity.* Let no man say then I haue Wife and Children to maintaine (as if thy cares were onely to bee restrained to these) remember thou hast also a *Iesu*. Shew thy selfe a mysticall member of the Church, aswell as a prouident Father of a family. Well, one and other now is your triall whereby men may see whether yee belong to God, or *Mammon*; now the time to Lay vp a good Foundation against

gainst the time to come. Looke not onely therefore on your owne families, but on the distressed households; as yee want not meanes, so want not minds to doe good; seuer out something for the hungry and thirsty, designe not all your meanes and maintenance for your owne throats, for that were to bee *Nabals* Professours: *Shall I then take my Bread, &c.*

Next seeing the Sessions are now to beginne, let mee entreate all you that haue here any interest in them, to take some prouident course for the poore, let them taste of your charity aswell as your iustice; to hang vp felons, and not to provide for maintenance, is almost to force theeueto the gallowes; the poore are at an exigent, if they heare not of some speedy intendments for their comfort (I tremble to speake it) they are ready to lay their blood to your charge: whom haue they heere next vnder God but your selues to betake themselves to for refuge in their extremities? Oh therefore whatsoener yee resolue on else, decree something for charity; count it no dishonour to this meeting to haue it stiled a *Sessions* of charity, though they meet with churlishnesse elsewhere, yet I beseech you, let them not find *Nabal* vpon the *Bench*.

Further, least (as *Themistius* said of the flatterers in the Court of *Iovian*) I should seeme to feare the purple Robes, more then the wrath of God, giue mee leaue to speake something vnto you the *Knights* and *Gentlemen* that in these hard times are resorted into the Citie; as yee haue most meanes, so shew not yee least mercy. That charity therefore that yee are to enioyne your neighbours in the Countrey to shew, first make it exemplary in your selues; if plenty stop her current, how will the shallow brookes afford a few drops? yee left behind you good orders in your Countrey, why did yee not stay to see them executed, and to giue life to them by your presidents of mercy; His Maiesty (whom God for euer blesse) out of his pious dis-

*Purpuram magis quam Deum colere.*

Niceph. Call. lib. 10. c. 42.



Neh. 6. 11.

Turquent.

position, sincere compassion, and pectorall affection to the present distresses commaunded your presence in the Countrey, why then haue yee oppugned his Royall pleasure? will yee vilifie his proclamations, and edicts, as if they were but matters of forme? would yee count it a dishonour to you now to bee thrust out of his Commission? thinke then what a dishonour yee offer him, thus to put a *Brave* vpon his *Order*. Giue me leaue to discharge my conscience towards my God and my King. I will not speake what I could concerning this, yet thus much I must tell you, that if you stay heere long, yee will hazard to loose that which is many great mens *Paradise*, your honour in your Countrey. *Should such a man as I flee?* sayd *Nehemiah*; so should such men as you, now haue forsaken your Countrey? There are some Gentlemen I confesse (for whom God be prayed, and their names euer honoured) that haue kept their houses, and maintained an Odour of Charitie at their thresholds, but as for you (I must speake truth in this place, and at this time) yee seeme to feele too much of a deere yeere, yee are afraid of your Christmas boxe; ye haue fledde into the fortified places, as if there were an invasion in the land; and seeme to haue left off to bee true Countrey-men, and to bee turned new-created *Citizens*; inso much that as *Oviedo* for the great confluence of *Bishops* thither in the time of the *Mores* Conquests in *Spaine*, was called the *Citty of Bishops*, so this Citty will hazard to lose the name, and be called the *Citty of Knights and Gentlemen*; ye are left out of the *Charter*, and yet ye seeme to bee of the *Body politique*. Heere ye take vp your mansions, and vse your houses in the Countrey, but as *Pallaces* of pleasure. But one time in the yeare to doe good, but one yeere intwenty, and yee are *Non residents* from your places. If yee doe any good here, yee doe it but like a *Minister* that leaueth his owne Cure, to goe feede other mens flockes; your company heere is neither desired, nor needed

needed. If yee have done any good where yee should, it is but as a dramme to that pound yee ought to haue expended in such a scarcity. Oh that ye heard the lamentable cryes, and bitter exclamations of the poore against you, they say yee preferre your hawkes, and horses, and hounds before them; for thirty poundes for an hawke, forty poundes for an horse; an hundred poundes for houndes, and though these dye within a moneth after, yee thinke it stands not with generous mindes to grieve for the losse of them, but there is no such bountie and freenesse to the poore; the Hawke is fed whilest the poore euen famish, the Horse pampered whilest the poore euen pine, the houndes haue their set provision, whilest the delicatest fare many poore haue, is but course bread, and the strongest liquor, faire water; a pittifull thing, when birds, and beastes, and dogges, are preferred before Christian soules. I condemne not your lawfull pleasures, but I condemne those pleasures that turne Hospitality out of doores. Ponder vpon these things, and if your hearts be not of flint, and all the quicke flesh in your bosoms turned into Adamant, I trust they will dissolue into pitty; for consider in your selues, is this to bee *Common-wealths-men*, no *Private wealths-men*, Christians? no *Newters*. Oh therefore let these advertisements be as a *Habeas Corpus*, to remooue you to your proper dwellings; and goe not thither, I humbly beseech you, onely to shew your foreheades, but your mercy to helpe the helpelesse, to succour the succourlesse, to disperse abroad your *Bread, Water, and Flesh*, and not to serve it in, only to your owne tables, for that were to bee *Nabals housekeepers*. Shall I then (sayth *Nabal*) take my *Bread, Water, and Flesh*, which I haue killed for my *Shearers*, and giue it vnto men, whom I know not whence they bee?

And because *Salomons Wife Woman* not onely lifted *Pror. 31.*  
 vp her hand to the distaffe, but likewise stretched out her hand  
 to the needy, Giue mee leaue to exhort, that if the Ma-



ster should be *Nabal*, yet that the *Mistresse* bee *Abigail* to tell *Nabal* of his Churlishnesse, and by her discreetest and powerfulllest perwasions, and inducements, to seeke to reclayme him; howsoever to prevent Gods heauy curses vpon the family, let her goe forth to men in misery with her bottels of milke, her parched corne, her trayles of rayfins and figges: the Wife indeed hath not power to dispose of her husbands estate at her pleasure, but for true Charity shee hath, why else are women in Scripture exhorted to be Charitable?

And you my reuerend brethren of the *Clergy*, if euer yee would have your wordes like *Apples of gold set vpon Pictures of silver*, know what is a word in due season; shew ye to the World miseries, naked armes, and bring forth hunger, ready to eate her owne flesh; cause the cheekes of couetousnesse to blush, and the heart of parsimony to chinke in the bosome; by your most pregnant motives, and prevalent charmes, endeavour to raise vp a race of Charity in the World; that so if people should remaine inflexible, incorrigible, yet as his Majestie sayd (after his Pious Orders given for the reliefe of the poore, if they were not put in execution) *his Throne should bee Innocent*, so the *Pulpit* may bee innocent. What should wee doe now filling the eares of the people with our sublimated conceptions, *Seraphicall* subtilties? Alas, they have need of mercy. In these distressefull times therefore, what a sweete Odour is the sent of Charity out of our Pulpits? *Roderigo de Ximenes* by preaching of Sermons of Charity in such a great scarcity, was revered of the people as an Angel of God, and so honoured by *Alphonso*, that hee bestowed vpon him the *Arch-Bishopricke* of *Toledo*, worth above two hundred thousand Crownes by the yeere; so by such kind of Doctrines wee shall get reverence vpon earth, honour in Heauen; and though our labours should not take place with men, sure we are, *Our labour shall be with the Lord.*

Lastly,

Turquet in  
the life of Al-  
phonso the  
Noble.

Ec. 49. 4.

Lastly, to speake vnto you the distressed soules of the times, I wish you comfort from Heauen, patience vpon earth; though grace cannot keepe you from being insensible of these miseries, yet let it keepe you from being impatient; it is your time of triall, Oh blaspheme not God to his face, but with all meeknesse, and humble lowly submission, yeeld your selues vnto Gods chastisement, endure a kind of dry Martyrdome. And as I wish you patience towards Gods chastisement, so towards mans churlishnesse; though men should bee open-mouthed to reproch, and close-fingered to releue you, yet lift not vp an arme of revenge; no, I beseech you by the peace of your Countrey, and by the honour o' your profession, that yee fall out into no rash, precipitate, tumultuous rebellious courses. Remember, that *Dauid* being denied reliefe at *Nabals* hand, at first hee seemed irritated, incensed; yea he vowed ruine, euen to rippe vp the bowels of the Churle, to make his houte a shambles, but that which Rage resolues on, Grace repents of; at last how doeth hee honour God, and blesse the instrument that stayed him from that bloody purpose? *1 Sam. 25. Blessed be the Lord God of Israel, which sent thee this day to mee. And blessed be thy aduise, blessed bee thou which hast kept mee this day from comming to shedde blood, and from auenging my selfe with my owne hand.*

Magnifie not Worldlings therefore as *Worthies*, (no pittie it is such painted postes should bee stooped vnto) nor bee not your owne carvers of satisfaction from them; Let euen Churles liue to their greater ignominy, damnation; Vengeance in God were just, but in you barbarous, and inhumane; Rebellion is the fruit of vnregenerate nature; Commend therefore your fainting soules vnto God in silence, rather then force releefe; the poore mans weapon is his tongue, not his pike; though they may be guilty of hard heartednesse, mercilessnesse, yet be not ye guilty of blood.

And



And now Lord, bow thou the hearts of people vn-  
to Charitie, melt them into compassion, let them not  
bee ashamed of Christ, hungry, and naked, but as they  
looke for Heauen, so let them lay vp treasures for  
their selues in Heauen, and that for his sake that pur-  
chased Heauen with the price of his owne blood, euen  
Iesus Christ the righteous. To whom with thee

O Father, and the Blessed Spirit, bee ascri-  
bed, all Honour, Glory, Praise, Power,  
might, Maiestie, and Dominion,  
from this time forth  
for euermore,

Amen.

M O S E S  
O L D S Q V A R E  
F O R  
I V D G E S.

Delivered in a Sermon in the Greene-  
-yard in NORVVICH, the 17.  
of Iuly, 1631.

By THO. REEVE, *Minister of*  
*Gods Word at* COLEBY in  
NORFOLKE.



L O N D O N,  
Printed by A V G V S T I N E M A T H E V V E S,  
for I O H N G R I S M O N D, and are to be  
sold by E D V V A R D M A R T I N of *Norwich.*

1 6 3 2.



And now Lord, bow thou the hearts of people vnto Charitie, melt them into compassion, let them not bee ashamed of Christ, hungry, and naked, but as they looke for Heauen, so let them lay vp treasures for their selues in Heauen, and that for his sake that purchased Heauen with the price of his owne blood, euen Iesus Christ the righteous. To whom with thee

O Father, and the Blessed Spirit, bee ascribed, all Honour, Glory, Praise, Power, might, Maiestie, and Dominion, from this time forth for euermore,

Amen.

# MOSES OLD SQUARE FOR IUDGES.

Delivered in a Sermon in the Greene-  
-yard in NORWICH, the 17.  
of Iuly, 1631.

By THO. REEVE, *Minister of*  
*Gods Word at* COLEBY in  
NORFOLKE.



LONDON,  
Printed by AUGUSTINE MATHEVVE,  
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1632.



# M O S E S O L D S O V A R I

FOR

I V D O E S

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Printed by  
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Dublin.



To all the Honourable Iudges of the  
Nation, vncorrupt Iudgement at their  
owne Tribunals, and comfortable  
Iudgement at Gods Tribunall.

Honourable, and reverend Iudges :

**I**f the name of a Law-giver be acceptable vnto you, here is Moses ; if iust iudgement pretious, here it is as liuely, as truly deciphered ; ye neede not disdain this counsaile, for it is the breathing of Moses Wisdom, nor refuse to take measure by it, for it is the merwand of integrity ; Yea, not Moses meereley, but God ioyntly prescribe the orders, impose the charge ; God and Moses, therefore I trust shall preuaile with them that sit in the place of God, and execute the office of Moses ; As ye learne much out of your owne volumes, to informe your understandings, so take something from hence to quicken conscience ; Were ye never so sage and discret, able to satisfie all doubts so soone as they are propounded, and to resolute all difficulties without a demurre, yet practise is the praise and blisse of Iudges ; to this ye are here urged, and incited ; and oh feele the impulsives of this counsaile, let not Moses mouth yet seeme to be shut. Iustice exalts a Nation ; Oh as ye loue your Nation, exalt it, which ye can never doe, except ye bring Iustice into her full vigour. Iustice is enfeebled, the Nation depressed where there are wicked Iudges ; there neede no greater plague to a Country, nor Bane to a Kingdome, then to haue the Benches of authority infected. When the wicked are in authority, the people sigh. As a roaring Lyon, and a hungry Beare, so is a wicked Ruler over the poore people. Davids greatest punishment that hee would wish of God for that intestine enemy against him and the Church, was this. Set thou a wicked man to be Ruler over him. How carefull and faithfull ought Iudges

Pro. 14. 34.

Pro. 29. 2.

Pro. 28. 15.

Psal. 109. 6.



## The Epistle Dedicatorie.

therefore to be to ease the griefes, and remedy the mischiefes of the Common-wealth. Remisnesse gives Iustice the assault, but Corruption puts it to the rout; Let not torpulence therefore possesse you in that place; but above all, let not bribery fasten vpon you; for if Iudges should looke broad eyed after lucre, or goe tracing after their owne advantages, the whole Kingdome were but a Burrow for them to ferret advantage out of. Oh therefore let every Iudge consult with his soule, and argue with his conscience vpon what secret purposes, and inward resolutions hee tooke that high calling vpon him, and let every one be a Iudge to passe sentence vpon himselfe how innocent, and inculpable hee hath beene, whether in his whole course the Glory of God, the Common good, and not his private, hath beene his constant study, ayme, exercise. Vpon this let every one ponder, for I boldly censure none, but humbly admonish all. And those Iudges that vpon these things can vprightly discharge themselves before God, and the World, what are they but the Mirrours of Worth, and the Wonders of government? their places have added to their Honours, but not to their sinnes, to cure a feeble estate, they have not wounded conscience; these Iudges engrave reverence into the hearts of the people, by their deserts whilst they are living, & when they dye, people become halfe dead with them, their hearts aking, and their eyes trickling a long time after that they have lost the presence of such renowned memorable Governours. Thus let all Iudges dignifie their callings, blesse their places and Circuits, that wheresoever there be blemishes, enormities, yet the Iudges may be spotlesse. And thus with all humility, and due submission, I commend my Labours to your favourable construction, and your Labours to Gods gracious direction.

Your Lordships in all  
Christian service and duty,

THO. REEVE.



# M O S E S

## OLD SQUARE

### FOR

### I V D G E S.

DEVT. I. 16. 17.

*I charged the Iudges at that same time, saying, Heare the controuersies of your brethren, iudge righteously betweene enery man and his brother, yea the stranger that is with him.*

*Ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man, for the iudgement is Gods.*



Great is the burthen of Authority; not onely great the beauty, but great the burthen; all feele it, the best most; *Moses* as stout, iust, wise as any; yet the weight of this makes my shoulders shrinke, saith he: *Non possum sustinere*, I cannot beare you my selfe alone; *Non possum sustinere*, quia non possum numerare, I cannot beare you, for I cannot number you. The Lord hath multiplied you, and ye are as the starres in number. What should one Magistrate, *Moses*, doe with such a multitude? A Common-wealth, yea such an one as

— *Pessa labat mihi pondus cervix.*

Ver. 9.

Ver. 10.



—Sape coorta  
est se iusto, sa-  
nitq; animis  
ignobile vul-  
gus.  
Ver. 12.

Moses tremen-  
di fidus inter-  
pres Throni  
Prudent.

Aug.

Omnia Mercu-  
rio simili.  
Ver. 15.

hath a Church for a title of perfection added to it, will not alwayes liue in harmony ; No, there will be jarring strings, instruments out of tune, cumbrances, troubles, strife ; and *How can I alone beare your cumbrances, troubles, strife ?* A man may better beare any burthen then man, or especially man in his turbulencies ; *Ye may thinke it easie* (saith Moses) *but it troubles my wits ; How can I ?* Ye may suppose I can, and at pleasure ; but I finde it a matter of greater difficulty, yea euen of impossibility. *How can I ?* Though Moses got morall learning enough in *Egypt*, yea *Heaven* acknowledged him for her Disciple, God vpon mount *Sinai* face to face teaching him mysteries for Religion, maximes for policie, informing him, inspiring him, yea, *Moses* being the lively interpreter of the secrets of *Gods Throne*, yet he confesseth himselfe not gifted enough for this calling ; *I cannot beare*, ye see in one place, *How can I beare* in another place. So that *Moses* must haue *Helpers*, *Non potest sustinere*, therefore he must *substituere* ; He cannot beare all himselfe, therefore hee must goe borrow shoulders, goe get Substitutes : Now for these hee desireth that *Moses* might be found in euery one, that as *Christ* when he went vp to heauen, *dedit Alium se*, for the gouernment of his Church, *He gave another like himselfe* ; So *Moses* being to share his gouernment, he would conuay (if it were possible) a seuerall *Moses* into euery iurisdiction, that euery one might relemble his *pat-terne* ; therefore he chose men as nigh as he can of his owne endowments, and integrity ; *Wise, and knowne men*. *Wise* for their iudgement, *Knowne* for their behauour ; for what should people doe with stupid, or sordid *Magistrates* ? no, this were to make the *Magistrate* himselfe a *Burthen*. *Magistrates* not thoroughly qualified, are but daily eye-fores to the people, or lifted vp to derision, fitter to beget more troubles, then to settle distractions : Therefore *Moses* himselfe *Wise and knowne*, herein shewes both his wit, and grace in getting perfect extracts of himselfe, persons that should carry in them viue characters of his worth ; full of perspicuity, and integrity of acrimony of judgement, and sanctimony

mony of life; Wise, and knowne men; Well, these being the men designed deputed, why goe they not abroad to shew their lustre? no, they want one thing still, to heare a Charge; to heare a Charge, that must beare a Charge; and Moses was not more curious in his choise, then hee is solemne in his Charge; for how exactly, pointly doth he here descant vpon gouernment in her prime? *Heare the controuersies of your brethren, iudge righteously betweene euery man, and his brother, yea, the stranger that is with him;* And how doth he fortifie them against all the Glorioses Pompaticks of the times? *Ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man;* and how piercingly doth he summe vp all? *For the iudgement is Gods:* So that Moses doth heere institute Iudges, and instruct them; that they might be as worthy, as necessary, here is counsaile pertinent, pregnant. *Moses charged the Iudges,* and who hath more neede of a Charge then Iudges? they are not to take vp a chayre of authority onely amongst their brethren, but to *heare their controuersies;* and not to haue power in their hands to pleasure their friends, but to *iudge righteously betweene euery man and his brother, yea to the very stranger that is with him;* And though Greatnesse may be formidable amongst the Infimates, yet authority it selfe is not to be daunted, awed by it; no, let these change colour before the Iudges, and not the Iudges dread them. *Ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man.* What is the reason? because Iudges are not to render an account to these great men, but to the great God; his is the calling, his the Iudgement. *The Iudgement is Gods. I charged the Iudges, &c.*

In the words obserue.

1. An enforcement. *I charged the Iudges.*
2. The substance of it. *Heare the Controuersies of your brethren, iudge righteously betweene euery man and his brother, and the stranger that is with him. Ye shall haue no respect of persons in iudgement, but shall heare the small*



*small as well as the great, yee shall not feare the face of man.*

3. An Inducement. *For the indgement is Gods.*

First for the Inforcement. *I charged the Judges.* In which

consider { 1. The nature of it, a Charge. *I charged.*  
2. The persons vpon whom it is imposed, *Judges.*

*Doct.*

*Iussa capeffere  
fas est.*

*In preceptis de-  
sudandum est.*

Thalaff.

2. Hecatont.

*Deum iudicem*

*& vindicem*

*habes.* Bulling.

in 2. Tim. 4.

*Importat rati-*

*onem delicti.*

The. 12x 99. q.

1. art.

Tho. Aq.

Exod. 19. 21.

Marke 8. 15.

For the nature of it, *I charged.* From whence obserue, that for a weighty duty a Charge is of great validity to enforce it. *Strict commands enery one ought to undertake.* Not hardy, but precipitate let his name bee that puts the dare vpon a Charge; a Charge leaues not a thing arbitrary, or onely giues counsell to performe it, but it goes vnder the nature of a precept, *and men ought to sweat in performance of precepts*; if the brow doe not sweat in obediences the heart may chill in the neglect; for to neglect a charge is to enthrall to a curse. *It hath God for the Censurer and avenger.* Iustice is the forme of it, therefore not to liue in conformity to it is to abandon that that giues due proportiō to all things, *Iustice*; it imports the nature of a Debt, and hee stands vnder the hazard of attaching, that payes not his debts. It hath prudence for the direction of it, the restraining of the concupiscible passions for the matter, and loue and reuerence for the motiues; so that hee that maketh a breach of a charge oppugnes wisdom, liues in vassallage to his own passions, & extinguisheth all loue & reuerence out of his heart. In all solemne things it hath beene vted as the thing most forcible; as in Mount *Sinab* when God would not bee eyed by man no further then hee reuealed himselfe, to repress curiosity, *Charge the people* (saith God) *that they breake not their bounds to goe vnto the Lord to gaze*; and that the disciples of Christ might not bee infected with the subtilties of false doctrines, and enchantments of Court-pompes, but that they might goe on as men stablished in the truth, and mortified towards all worldly delights, *Christ charged his disciples saying, Beware of the leaven of the Pharisees, and Herod.* And that *Worldlings* might neither be proud,

proud, nor penurious, Charge them that are rich in this world 1. Tim. 6 17. that they be not high minded, &c. And that they be ready to distribute & communicate. And Timothy himself that he might use fidelity & sedulity in his calling, saith Paul, I charge thee before God and the Lord Iesus Christ who shall iudge both the quick and the dead at his appearance, Preach the word, be instant in season, and out of season. So that Moses here doth not use any weake inducement, but a strong Enforcement. I charged, saith Moses. This serues to exhort, them whom this most concernes not to vilifie, howsoever not to nullifie the force of a Charge; but with eares tingling to heare the tenure of it, and hearts melting to satisfie the sanctions of it. One word the Hebrewes put for a Charge comes of a word that signifies a Goad; as if a Charge should be as a Goad to force to obedience. A true obedient heart neuer considers how great a thing is commanded, but resolves vpon performance, because it is commanded. How can that be counted a triuiall thing, that is Charged? how can the neglect of that be safe; that is, Charged? no, vilipend not a Charge, violate not a Charge; for great is the Impery of it, it carrieth a viuid obstriction in it. Oh therefore goe away with a sacred awe in your bosomes to what it imposes, enjoynes; hold your selues sub vinculo, bound over to obedience, Charged. I charged, saith Moses; not I exhorted, but I charged.

2. Tim. 4. 1. 2.

Vse.

Melamedh.

a

Malmadh.

Non attendit

verum obediens

quale sit quod

præcipitur, hoc

solo contentus

quia præcipi-

tur. Bern.

## The Iudges.

Now let vs come to the persons vpon whom it is imposed, Iudges.

From whence obserue, that it is not to breake compasse vpon very Iudges to impose a Charge. For is it impossible for them to haue their checkes in gouernment? may there not bee even a Reprobate vnder the scarlet Robes? hath the furnace of hell had neuer a fire-brand from the Tribunal? doth the Compasser forbear to tempt where hee sees the ballance of iustice held out? no, the Serpent hath profest enmity to all the *Womans seed*, wheresoever the Denill finds concupiscence to lodge, he endeauours to make it his



port-hole to enter at. Oh that wee could find men so innocent that wee need not quake over their defections, persons so absolute that wee need not counsell them; these might bee Mirrours fit for the bright eye of God to take full delight in; but alas such is our imperfect state that though the guilt of sinne may bee remitted many, yet the infection of sinne is in all; though the dominion of sinne may bee remoued in some, yet in none the prouity vnto sinne. What man hath in him *Perfection of degrees*? no, this God requires, *Be perfect as your heavenly Father is perfect*; but it shewes our duty to strue for it, not our power to attaine to it; there may bee in vs *righteousnesse* which (they call) the *righteousnesse of the cause*, but not of the person; the exercise of new-obedience may bee in vs, but not the exactnesse; no, it is to bee wished it were so, it is to be endeauoured it may bee so, it is to bee prayed it should be so, but that it is so, it is not to bee beleueed. Shew mee that friend of God that dare plead inuolablensse of affection towards his Maker, no hee might then goe *set vp a ladder and goe alone into heauen* as *Constantine* told *Aceius*, the strict *Novatian* Bishop; such repurged creatures are not to bee had in this world; iust men wee may haue, but they are rather iust in comparison with others, then in compleatnesse in themselves. *Grace doth not stablish men in the seruice of God*, neuer to fall; no, this is a perfection fit for the vpper Court, it is the priuiledge of *Angels* which are confirmed in grace: wee may bee free from presumptuous sinnes, but not from lapses: our chiefe honour lies not in perfection of goodnesse, but affection to it; as the purest body hath in it contrary elements, so the most regenerate man hath in him two natures. *Iudges* then, though neuer so wise, may erre, though neuer so vpright faile. Doe wee neuer read of wicked *Iudges*? yes, the sonnes of *Samuel*, were *Iudges*, but did they not translate judgement? or turne the outside of it? what should I terme it? they peruered it; the *ELders* of *Iezreel* were *Iudges*, but did they not for a peece of royall paper, for a Court-charme condemne a man of high-  
treas-

Mat. 5. 48.

*Demonstrat  
officium, sed  
non potentiam.*

*Optandum est ut  
fiat, conandum  
est ut fiat, sup-  
plicandum est  
ut fiat, sed quod  
factum fuerit  
confidendum non  
est.* Aug.

*Erigat scalam  
et solus in ce-  
lum ascendat.*

*Zozomen. lib.  
I. c. 11.*

*Comparatione  
non consumma-  
tione.* Bern.

*Gratia non  
immobilizat.*

Aug.

Tho. Aq.

2. Sam. 8. 3.  
1. Kings 21.

reason? as if in *Iezreel* to condemne men of high-treason were but the high-triall of a Iudges wit; and were those Iudges in the 1. of *Habbacucke* thinke yee in culpable, when the Law was dissolued, and iudgement did not goe forth? the Law dissolued, as if the ioynts of it had beene taken out, and iudgement did not goe forth, as if it had layen bedrid at the Bench. Remember yee not the saying of *Solomon*? *I saw under the Sunne the place of iudgement where was wickednesse, and the place of iustice where was iniquity*; the very seats of authority polluted. *There was a Iudge in a certaine City, that neither feared God, nor reuerenced man*; though a Parable, yet parables speake not of impossibilities. So that the dignity and authority of Iudges doe not priuiledge them from errour, therefore these may bee charged? *I charged the Iudges saith Moses.*

1 Habbac. 4.

Eccles. 3. 16.

Luke 18. 2.]

This serueth to exhort Iudges not to count this worke superfluous, much lesse rash to deliuer a Charge to them. When I looke vpon the dignity of your callings I behold this with an eye of reuerence, when I looke vpon your danger of digressing I behold this with an eye of feare. Even in iudgement there are priuy perils. Let Iudges looke to their innocency; for their hazard to fall is great. The face of all parts stands in most danger of a skarre, the tops of houses are most subject to gunne shot, the fairest fruit is most likely to bee plucked; therefore though high and honourable, great men and wise men, yet men, and so subject to Satans assaults. Oh therefore know your feet to stand but in slippery places, shake your hearts and feele in them the dregs of naturall corruption, looke towards your Tribunals, and behold a multitude of temptations ready to encounter you. Oh therefore let not the blood rise in your faces, much lesse boyle in your hearts, that any expergefatory aduertisements should bee deliuered to you; no, heare counsell with patience, yea a charge without regrate; though Iudges yet yee may bee charged, yea because Iudges therefore charged; wee must not Saint all Iudges, or howsoeuer if Saint you, yet not hold you men of impeccant spirits,

Vse.

*Ceca pericula  
Propert.  
Caveant cri-  
men magnum  
enim discernen  
Aug.*



though *Judges*, yet not Angels; no, I see in you humane nature, and therefore I know you to bee subject to humane frailties; yee may erre as well as others, and therefore yee may be charged as well as others. *I charged the Judges.*

But here let vs make a stand, and aske why *Judges*?

1. Because they must haue judgement. 2. Because they must execute judgement.

First because they must haue judgement. But vpon this I need not to insist, for these are *known* to bee no blind *Judges*, beyond expectation they haue giuen satisfaction to the Countrey concerning their wisdom; therefore before such *Judges* I should seeme to want judgement to discourage that judgement that is requisite for *Judges*.

Therefore to leaue this *Stand*, and to come to the executing of judgement. *Judges* because they must execute judgement. For knowledge belongs to the vnderstanding, action properly to the will, and should the *Judges* vnderstanding bee furnished, and his will haue no exercise? *Actio* intimates the beginning of motion; what therefore should a *Judge* neuer moue, but onely grow vp in knowledge? this were like one that should waxe vp to mans stature, but neuer stirre foot; therefore as a *Judge* hath gotten the strength of his limmes in knowledge, to hee should moue in correcting thole vices that his vnderstanding directs him to take knowledge of; Correction is the pruning hooke of disorder, the sanne of villany; many here know the Law, *Judges* are chiefly to execute it; that *Judge* therefore is most conspicuous, who is as resolute in carriage, as absolute, in vnderstanding; who hath *animum & animositatem*, knowledge, and courage: A *Judge* must not onely bee profound in his owne grounds, nor bee expert onely to deliuer a *Charge* (which notwithstanding is a rare ingeny) but hee must giue Malefactours their deserued doome, draw blood from ranke-spirited liuers, and shew to the world that Iustice hath her edge; A *Judge* must bee endewed with the same affection, that *Law giners* themselues were, that their lawes may not remaine onely in peeces of paper but bee

writ.

Aristot.

*Actio importat  
originem mo-  
tus* Aquin.

*Nigrum prae-  
gere* Theta.

*quæ Legistato-  
res dictum  
Lysæ Stob.  
ser. de magi-  
strat.*

written in capitall Letters vpon offenders backes; It is as e-  
vill (saith *Cato*) not to punish an high offence, as not to re-  
quite a great good turne, Lawes not executed are like *Pro maleficio*  
Lyons chained vp, Canons mounted vpon the walls of a Ci- *perpetrationem*  
tie never discharged, potions in the *Apothecaries* shop ne- *dare panam*  
uer administred. *Isocrates* would teach one learning for a *quam pro le-*  
small matter, but the maine schoolefee was to teach that par- *neficio non*  
ty boldnesse: So boldnesse is as necessary in *Magistrates* as *dare gratiam*  
vnderstanding, and the executing of judgement, as the *Plut. in apo-*  
knowledge of it. *Because judgement is not executed speedily,* *theg.*  
*therefore the hearts of the children of men are fully set to doe*  
*euill.* Wickednesse runs in her full-tide, and sinne comes to  
the authority of a hellish *viceroi* vnder heartlesse, and re-  
misse *Iudges*; as the chiefe vertue of fire therefore is not in  
the shining but the burning, so the chiefe vertue of a *Iudge*  
is not to haue judgement, but to execute it.

This serues to exhort *Iudges* to make themselves as  
much feared for their judgments, as admired for their wise-  
domes; for else they shall seeme but *Sages* to the people,  
not fully *Iudges*; oh therefore let every artery of your  
hearts, abound with the spirit of magnanimity, and all the  
sinewes on your armes gather strength to punish offen-  
ders; strike at their estates, let out their blood; for such  
a *Iudge* is not a *Man-slayer*, but a *mischiefe-slayer*, he hath not  
polluted his hand with blood, but made it the cleaner, as *Chryso-*  
*stome* sayd of *Phinees*; oh therefore, euen deuote your *Non homicida*  
selves to suppress wicked liuers, which are nothing else *(sed malecians.*  
but the scandals of Religion, and the ignominies of all good *Bern.*  
Lawes; yea, let the reformation of the corruptions, and *Non inquin-*  
the exorbitances of the times bee so deeply fixed in your *uit manum*  
hearts, that yee count euery enormous incorrigible offen- *sanguine sed*  
der that ye leaue behind you vnpunished, a blemish to your *puriorum red-*  
Tribunall. Blessed be the name, and magnified be the ver- *didit.*  
tues of that renowned *Iudge* once in this circuit. I am spea- *Chryl. orat 1.*  
king of *Iudges*, and how can I conceale that *Iudge*? I am *in Iudges.*  
incouraging of *Iudges*, and how can I better animate them,  
then in presenting before their eyes that *Brest of Courage*?



*Cantari dig-  
nm.*

*Sed Sagittarios.  
Appsan.*

*Quint Curt.*

*Plut.  
Quasi publica  
colens.  
Plut.*

A man worthy to be celebrated. Hee was the Oracle of his dayes, the miracle of gouernment; the honor of vertue, the sting of disobedience; his worth, as great as his wisdom, yea, we know not which most to commend in him, his discretion or districtnesse; the very profession of the Lawes, and the name of a *Iudge*, the more respected amongst vs for his sake. He not onely punished offenders brought before him, but made it his study and care to discouer *Lati- tants*, Yea, at his cost and charge searched them out; Hee neuer feared the power of any offender, but onely desired to lay hold on him, as the auncient *Lacedemonians* neuer asked the strength of their aduersaries, but onely where they were. As *Cassius*, when hee was wished by the *Caldean Astrologer*, not to fight whilest the signe was in *Scorpio*. *I feare not* (saith he) *Scorpio*, but the *Archers*, (Hee meant the *Parthians*) So hee feared not the greatest *Scorpion* in the world, but the Iudgements of God, those *Archers*; the very mould of courage seemed to haue beene in his heart, as *Pyrrhus* sayd of the old *Romanes*; hee burst into the lurking holes of the most desperate offenders, as *Perdicas* brake into a *Lyonnesse* den, and tooke away her whelps; yea the more dangerous the offender was, the greater was his pleasure to encounter him, as when one told *Leonides*, that he now had enemies indeed to fight with, for the multitude of their arrowes was such, that they would euen darken the light of the Sunne-beames; *So much the better* (saith he) *For then wee shall fight in the shade*. In that *Iudges* dayes, wickednesse strooke with a trembling hand, and villany slept with a troubled eye; himselfe as much feared as the paynes of a convulsion, and his *Spies* as much feared as himselfe; his pitched battels in the Tribunall, were memorable, and his stratagems abroad matchlesse; another, *Valerius*, that might haue beene named *Publicola*, as if he had wholly studi'd the publique welfare, and might as deservedly haue had the surname of *Courageous*, as euer *Aristides* had of *Iust*. The veins of the Country haue still in them the better blood for that Surgeon, the lights of the Nation yet shine

shine the brightlier for that *Golden Snuffer*. He lived with affections of thousands, and dyed with the praises of millions; his name yet precious, and his memory yet scarce thought on without teares. I praise him, I honour him, I magnifie him, because I desire he might be prized, imitated equalled. My honourable Lords, be transformed into your honorable president; as ye want not his power, so want not his courage; oh let his heroicall vertues (as the *Morvallists* terme them) line in you, as ye know Iudgement with him, so execute Iudgement with him; suffer not the brow of impudence to out-front civility, nor sinne to put the dare vpon authority; least people desire a resurrection too soone of this *Iudge*, or digge him out of his graue, as they did *Antiochus* when his good gouernment was wanted, or they cry *Vbi Antiochus refodso.* *sunt Iudices? Where are our Iudges.* Oh therefore stabbe murderers to the heart, calme the spirits of common *Barretours*, restraints the licentiousnesse of *Ruffians*.

First, stabbe murderers to the heart, which kill men till they seeme not to be men, but as it was sayd of *Tiberius* *Lutum sanguine maceratum. Sueton.* *Dirt mingled with blood*; yea, spill blood that they might write their selues in redde letters, Valorous. Bloodshed in these dayes being but with many held the cognifance of Noble resolution; the sight of the *Common-wealth* stabbed through with so many murders, is as hideous as the sight of *Iulius Casars* Robe was to the Senate-house, stabbed through with so many holes; these blush to digest an injury, but never to reuenge it with blood; the price of murder being accounted with these, but the purchasing of a Pardon (if it could bee gotten) or a voyage for a while beyond *Seas*; the clipping of the Kings coyne seemes more odious and dangerous in the murderers account, then the destroying of the Image of God; many a man seemes nobody to himselfe, vnlesse he bee an *Hercules furens*, and hath given the stabbe, and that perhaps but for taking the right hand, or not pledging a carrouse, or but for requiring of a duedebt, or for the detection of the least error of a monsters life. Oh shall not the *Iudges* cares tingle at the noise of this.

Plut in Antonio.



Num 35 33.

this crying siene? shall such die vpon a pillow, and not goe bleeding to their graves? No, let neither mediation of friends, nor the sight of a scutchion make the *Iudges* heart relent from striking the cut-throats sword into his owne bowels. *The land cannot bee cleansed of the blood that is shed therein, but by the blood of him that shed it, therefore stabbe murderers to the heart.*

2

Luke 8.27.

Secondly, charme the spirits of common *Barretours*, whose cheefe practise is to runne to the *Lawyers* anvil for sharpe instruments, and which vse the Kings writs but as *Westminster* mastiffes, to bait the Country with; were it not for this franticke rowt, how many busie Attourneys, and extimulating Counsaylers (for of such only doe I speak) might walke like the *Lunaticke* man in the Gospell *without clothes*: What a Mart of trialls is there at this time like to be? 300. *Nispruisses* and odde, brought down to one *Affises*; and what, all for recouery of due debts, or for dubitable Titles? no, I doubt if many of them were well searched into, they should be found to bee but for spights and quarrells; for the will of a common *Barretour* is as tender vnto him as his inheritance, let such be but touched, and presently the sting is put out; as no man offended *Caligula*, but in a most vnseemely manner, he shaved off the hayre of the hinder part of his head, so whosoeuer distast these they set their fowle Law-markes vpon them; a tryall or else no triall of their magnanimity, euery trifle is made a grand trespasse, writs and *Sub-pœna's* fly abroad, they bite all that come nigh them, and like sparkling coales they scorch the faces of them that doe but blow vpon them; their displeased affections are so implacable that there is no appeasing of them till they haue made their enemies goe a pilgrimage through all the Courts of Iustice, and by the glitters and potions of costs and fees, they haue fetched them off their leggs, or brought them to their graues. And what now shall a common *Barretor* be *Amicus Curia*, counted a friend to the Court? a contemptible Court that should entertaine, such for friends; shall litigiousnesse out of audaciousnesse, dare

dare to say that for a judgement-fee it can get any cause to passe? or that if it be found guilty, it knowes the sorest punishment, *Cave in posterum, Take heed for afterwards?* No, though their glozing factours may extoll such spightfull men for men of spirit, and collaud such bellish contenders as iust preservers of their rights, and reputations; yet as ye would not suffer all the streynes of our *Church-service* to be turned into the yellings of malice, and as ye would seeme truly sensible of the vexations of a tetricall rowt, and of the out-cryes of quiet men molested in their owne Countries, bring forth some of these Contenders to be made as odious to the world as they haue been grievous, let the people see that our Land hath Law to punish spleene, calme the spirits of these common Barretours.

Thirdly, restraine the licenciousnesse of *Ruffians, Roavers, Swashbucklers*, which vndermine the foundations of those houses their Fathers built; tiplers and harlots challenging their Patrimonies, rather then themselves; they were borne their Fathers eldest sonnes, but they haue made themselves since younger brethren; Which were once called *Hoyves*, but the World hath come now and written downe, *Spend-thrifts*: Oh the miserable spoyle of young Gentry in these dayes, insomuch that they which according to their birth and meanes should be adopted to gouerne their Countries, and to doe the best seruice to their Soueraigne, they are fit for nothing almost but to sing Catches, and send challenges; very vlcers, and sinkes in the *Common-wealib*; which make Markers ring, and Cities roare; which rage as if they had beene brought vp in Bedlam, and sweare as if they newly came out of hell; which looke like Anricks, and talke like Pandars; which drinke till their faces sparkle like forges, and their stomacks spurge againe, in so much that as *Tiberius* that drunken Emperor, for *Tiberius* was called *Bibe i'u*, and for *Nero* surnamed *Mero*; so these may rather be called *Pottlemen* then *Gentlemen*, and *Liberlines* then *Christians*; they say they drinke by measure, but that is a new kinde of measure, where no measure is kept; I will not stand to de-

M

scribe

3

Sueton.

Novum genus  
hæc mensura,  
ubi nullus est  
mensura uso-  
rum. Bas. Serm.  
i. de luxu &  
ebriet.



*Deploramus  
patriam no-  
stram quod ta-  
limum malorum  
Es mater est,  
et nutrix Ba-  
sil. ad Athanas.  
ep. 47.*

scribe them, I cannot but deplore them; yea, as *Basil* saith, *We deplore our Country to be the Mother, and Nource of such mischiefs.* Could these euer haue liued without fetters vpon their heeles, scarce with the skinn vpon their backes vnder the lawes of Paynims euen of *Solon*, *Lycorgus*, the famous *Ephori*, or the renowned *Areopagites*? and shall the names of Gallants here secure them? No (my Lords) let them not breake all bands of ciuility, as if here were a Theater built for *Sensuallists*, nor defie God by day-light, as if they liued in a land of *Abissists*; but seeing all our Sermons cannot fetch the intemperate humours out of their heads, let the law make them sober; restraine the licentiousnesse of *Ruffians*. Thus I might further desire you to crampe the hands of theeues, to worne the tongues of blasphemers, to disquiet them that trouble the *Lords Rest*, to disperse the society of Cheaters, to dissolue the brotherhood of Cutpurfes, to take away the Charter from that mighty Incorporation of Alehouse-keepers, but I cannot stand to dilate vpon all; onely thus much I say as there are wholesome lawes, so let there be resolute *Iudges*; by exemplary punishments, as by the keene edge of your power, leaue gashes in the sides of all notorious offenders. My Lords, I speake out of enuie against no mans person, but out of zeale enkindled to the glory of God, and an ardent affection to the rectifying of the grosse abuses of the times; Oh my Lords, let not vs stand here in vaine, stand not ye at a Tribunal in vaine; there are *Wretches*, be ye *Iudges*; ye haue *Iudgement*, execute *Iudgement*.

*Hear the controuersies of your brethren, iudge righteously betweene euery man, and his brother, and the stranger that is with him, ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man.*

Now let vs come to the substance of the enforcement. In which obserue:

1. A full debating of causes, *Hear the controuersies of your brethren.*

2. A

2 A faire deciding, *Iudge righteously.*

3 A commendable impartiality, *Betweene every man and his brother, and the stranger that is with him: ye shall have no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man.*

*Heare the controuersies of your brethren.*

First, for the full debating of causes. *Heare the controuersies of your brethren.* From whence obserue, that iust iudgement must begin at the eare. *Nonne aures verba diiudicant?* Doe not the eares discern words? and how can truth euer be discovered, if the words be not discerned? *If causes be not thoroughly handled, and parties fully heard, who can passe sentence?* The eare is the taster of iudgement, for the eare trieth words, as the mouth tasteth meat; that man then can neuer relish the equity of a cause, whose taster is out of courte; if the eare be not open, the dore of iustice is shut; yea, Iudges had as good stop their mouthes, as stop their eares; therefore as that *Port* is to be well kept by which the Kings way lies, so the hearing is to be carefully looked vnto, by which the royall path of Iustice lies. The eare of the wise seeketh information. A wise eare is the most apposite Intelligencer of a Iudge, the *Ora- cle* at which hee should first consult, the *Spy* of truth, the *Key* of sentence. *Salomon* though neuer so wise, yet had the harlots cause fully opened, and did not instantly come to sentence; and *Iob* when he knew not the cause, he searched it out diligently; searched it out by due examining; and *Moses* for the great cause he commanded it should be brought before him, and he would heare it; not presently iudge it, but first heare it. God indeede is so absolute a Iudge, that he needs no witness, for in the bright *Mirror* of his owne wisdom at an instant he knowes all things that are done; but earthly Iudges are not so exact, but they had neede to search, discusse, to make narrow inspection, strict scrutiny, to haue perspicuous euidence, luculent testimonies deliuered before they can come to the full perception of things. He is one of *Philip* of *Macadons* Iudges, that will pronounce sen-

*Doct.*

*Iob 12.11.*

*Nisi agitentur cause, & partes audiantur, inter partes iudicare quis potest* Ber. 1. lib.

*de Conf. ad Eug. c. 10.*

*Iob 34. 3.*

*Ut diligentiam seruanda est in porta qua via*

*fit Regia, Ita audiamus, &c.*

*Plut.*

*Pro. 18. 5.*

*1 Reg. 3. from the 16. ver. to the end of the*

*Chapter.*

*Iob 29. 16.*

*Deut. 1. 17.*

*Tesse non in-*

*diget. Bern.*

*Scientia visio-*

*nis. Tho. Aqu.*



tence before he consider proofes. *Sententia*, *Sentence* comes of *Sentio* to vnderstand, as if that sentence were senselesse, and that judgement without judgement, where euery thing is not duly and thoroughly weighed; if men may not bee heard in their owne causes, they had as good send for a Note vnder the *Iudges* hand, how he will determine causes, as euer to bring them to triall, therefore *controversies* must be heard; *Heare the controversies of your brethren*.

Use.

*Barbarica veritas.* Apuleius lib. 3. de as. aureo. Iudicium tumultuarium.

This serues to counsaile *Iudges*, to hold that *Judgement* most mature, that is vpon full hearing; not to hold themselves so absolute, that they can judge causes at their pleasure, nor so acute, that they can see the secrets of a cause by a superficial view, for then there is like to be but an *homely truth*, and a tumultuary judgement (as they call it) a judgement at hazard: Much lesse ought a *Judge* to debarre a man from speaking in his owne cause, but onely by his *Lawyers* lips; he is like to haue but a slender discovery of truth, that must speake all by a borrowed mouth; he hath not alwayes his minde fully layd open, that must hold him to his Interpreter; a man can manifest more out of his owne feeling, then his *Spokesman* can doe out of his *Brewiat*; many things may suddainly arise, which the *Lawyer* hath not beene fully instructed with, or if instructed, perhaps hee is troubled with *Demosthenes* his disease, the squinsie in the throat; the groanes of the people are grieuous against the treacherous carriages of these *Heteroclitēs*, which vary from the integrity of iust Pleaders, and are become men of another manner of declining; who if the opposite side can but shew them some golden Record, or pocket Euidence, or with the last nights present put them in minde of a new Bookecase, their opinion then is cleane altered, and their Clients case become desperate; that *Plea* that once looked like faire *Inachis*, is now turned into a Hayser, and ready to burst: What then if the *Lawyer* bee struck dumbe with a stratagem, or will suppress any thing out of corruption, shall not the party himselve be suffered to raspe in his owne case? may he not be permitted to be a Consonant with his *Lawyer*?

Must

—*Inq; nitentem Inachidos vultus mutauerat ille sonantem,*

Must his doome bee to stand at his Lawyers backe, and there gnash his teeth for his impertinent loquacity, or else shed teares for his perfidious silence; I know it were a burthen to authority to heare all men in their owne causes; for what should an eare bee lent to ignorant men whose language is all in solacismes, or clamorous, who when they haue no right thinke to raise vp one by multitude of words? No, it is sufficient, if not superabundant for the Lawyer to plead (I say not to feigne) for these; yet not to heare discreet, or iust men in their owne causes where in pleadings things are but darkely opened, or wretchedly concealed, I thinke were a violence offered to Iustice: for as I take it the Lawyer is but an assistant to his Client, or to put things into due forme, the other is still the Principall; the principall then must bee the fore finger in his owne cause, not turned off like a scunted finger.

And as it is fit that men sometimes in their owne causes should bee heard, so as requisite is it that witnesses might not be disturbed, for how then can *Controversies bee heard*? no, to molest witnesses is even to trouble that Fountaine from whence the cleere vnderstanding of a cause should flow, or to cry downe that voice that should giue sound satisfaction to the Iudge; *Testis quasi tenens statum*, say the *Critiques*, A witness is one in whom the state of a case consists; Witnesses not to be regarded it is even to giue iudgement *dimidiis, by the halves*. Iudgement is a syllogisme (saith *Averroes*) in which that Iudge can never draw out a good conclusion that doth not first consider the premises of Witnesses. When lawyers therefore can say little for their clients, must their chiefe eloquence ly in casting aspersions vpon witnesses? or propounding captious questions to confound their memories? or deriding of them, as if they would turne from grave *Pleaders* to be of the jocular crew, even *Iesters at Assises*? No, I beseech you by that venerable respect yee beare to truth, that yee suffer full, and free testimony to bee deliuered, and that yee restraîne such strident interpositions, for they tend rather for the

Plato.

Averroes in 2.  
Rhet.c. 18.



*Magis ad sub-  
uersionem  
quam inuenti-  
onem veritatis  
proficiunt,  
Bern lib. I. de  
confid. c. 10.*

subverting, then the manifesting of the truth.

And that yee may the better heare *Controversies*, suffer not Pleaders to lead you away in hearing their sarcasmes and bitter inuestiues one against another, which are nothing but the theft of time, and the delusion of judgement; *Lawyers* then leaue their Clients case, and fall to their owne; *Judges* then heare trying of wits and not trying of causes; these are insolencies offered to your high authority, and interruptions to your heedie hearing. Oh therefore banish all occasions of disturbance; wash out the moates, and wring the cloth, that it may (as the *Pythagorean* said to his *Judges*) the better take the dye; bee present with your ripest wits, and grauest attentions, aduisedly consider all passages; they are *Controversies*, that is, such things as may bee controverted, argued on either sides, therefore heare them. *Heare the controversies of your brethren.*

*Judge righteously.*

Now let vs come to the faire deciding, *judge righteously*. Not heare and suppress *iudgement*, for this were to make a solemne hearing an empty shew; not heare and delay judgement, for this were to hold patients so long to their diet-drinke, till the remedy proue worse then the disease; protracting or retarding of causes, is but to set a sluice in the free current, or to digge a fish-pond for *Lawyers*; if suters after all their declarations, joyning of issues, pleadings, and producing of witnesses, should be driuen off to a dilatory course, it were to make a prison of the judgement-seat, or to turne a set battell into a siege; therefore debate, and decide, heare, and *Judge*; and as there ought to be a dextrous hearing, so not a sinister *iudgement*, therefore *Judge righteously*, which is the point I mind to prosecute.

*Doct.*

*Judge righteously*] From hence I obserue, that the true forme of *iudgement*, is *Righteousnesse*; to with-hold the one, is to destroy the very entity of the other; therefore is God so district, that there might bee no forging nor forcing in the cause of Iustice. *Preſt not thou the Law*; let it looke with

cut. 16. 29.

the

the face right forward, and doe not turne the head of it vp-  
 on the shoulders, for this were to make a distorted creature  
 of *Iudgement*. *Cursed bee hee that hindereth right*; and what Deut. 27. 15.  
 greater hinderance can there be imagined then from *unright-*  
*eous iudgement*? it is as if the gates should be shut against  
 those forces that come to succour a place after long extre-  
 mity suffered; this *Curse* so iust that it needeth not be mut-  
 tered in a corner, but proclaymed *Cum sonitu*, with a whole  
 multitude resounding it. For *Cursed be hee that hindereth*  
*right*, and all the people shall say *Amen*; that is a grievous sinne  
 that is sealed with the curse of a multitude. God repro-  
 ueth his *Iudges*, because they turned *Iudgement* into gall, and Amos 6. 12.  
 the fruit of *righteousnesse* into *Wormewood*, *Iudgement* and *right-*  
*eousnesse* were gone, and there was nothing but gall and  
*Wormewood* left in their stead; people come with prouoked  
 appetites to the Tribunall, thinking there to haue their  
 true diet equity, and loe there is nothing but gall and *Worme-*  
*wood*; Oh, people goe away with fowre looks to thinke,  
 that instead of the delicacies of Iustice, there should be no-  
 thing but dishes of bitterness; they may looke for such  
 fruits in the streetes amongst their neighbours at home,  
 but who would looke for gall and *Wormewood* such vnfauory  
 plants to grow at a Tribunall; There *Iudges* the great *Festa-*  
*makers* of the Country, feed proterue men with the refection  
 of the iust; For as *Iustice* punisheth the wicked, so *iniustice*  
 the *righteous*. Therefore execute true *iudgement*; let *iudgement*  
 haue no other stampe then that which it got in the mold of  
 equity. That *Iudge* bringeth a foreiner into the state in stead  
 of *Iudgment* that doth not naturallize it by *Righteousnes*,  
 & shewes a Monster to the world in stead of *Iudgment* that  
 deprives it of the reflexe of *Righteousnesse*; a mans greatest  
*Aduersary* then is the *Iudge*, and the most vnsupportable  
 injury comes from the *Righter* of wrongs. He must needs  
 looke for pitifull measure where the Balance it selfe is set  
 wrong, and expect to bee split vpon the *Rocks* where the  
 very Pilot will not saile according to his compasse; Rapes  
 are abominable finnes (*Iudge Charles* sayes so, and oh that  
 wee

*Ut iustitia in-*  
*iustos sic iniu-*  
*stia iustos*  
*premit*, Petr.  
 Zach. 7. 9.



wee might oftner find him not onely a King, but a *Iudge*; what are those then that rauish Iustice? the iust man should find the Tribunall an Altar of refuge, not a shame-bles of destruction; let not iniury therefore draw Patronage out of the *Iudges* lips; no, *Iudge*, but *Iudge righteously*.

Use.

This serues to exhort *Iudges* to make *Righteousnesse* the Prescript forme of judgement; so to pronounce judgement that they might not haue the groanes of the innocent, nor the gripes of consciences; such a *Iudge* shall be the blessing of his times, and shine vppon his Tribunall, like the morning starre of publike comfort. Oh therefore that ye may *Iudge righteously*.

First, lay aside all passions, for *Iudgement* must not be framed in a vindictiue breast; it affronts therefore should be giuen, or the brow of authority slighted, yet cry not out with furious Nero, *I am now my owne man, and of this man will I be auenged*; no, let insolencies haue their sharpe redargution, but for these, let not equity be ouerthrowne; cleere light cannot be seene in a Tempest, nor the truth of a cause discerned in a heart obscured with grieuances, and distastes; oh therefore lay aside all irritated, exasperated exulcerated thoughts, before ye come to pronounce sentence; for else ye are like to giue *Rancorous*, and not *Righteous Iudgement*.

Secondly, lay aside all respect to bribes, for this were else to make the fear of *Iudgement*, a farme, or a fayre stead of commodities; there is a little equity to be expected, if *Iudges* should tread inward, or like the Oracles of the *Heathen*, should giue no answer without costly oblations; such *Iudges* will transgresse for a morsell of bread, and sell the *Righteous* for silver, and the poore for shooes; doe yee not remember what God saith of such *Iudges*, that they are companies of theenes, and that they are in the midst of the people, like rauening Wolues, as if the *Iudgement-seat* were turned into a hill of Robbers, or Beastes of prey, were got into the Tribunall; how are those counted gasping, insatiable, impudent *Iudges*, whose voyce is nothing but *Bring ye?* yea, who should not blush to say, what wilt thou giue me, that

Nūv iuds tūm.  
Suct.

Pro. 28. 24.  
Amos 2. 6.

Es. 1. 23.  
Eze. 22. 27.

Hos 4. 18.  
Quis non erubescat dicere

I may doe thee justice? is it not all one, to say what will ye  
 giue mee, that I may deny iustice? that I may renounce my  
 duty, and sell my God: oh therefore let not bribery pauer  
 the way to judgement, nor corruption penne the sentence,  
 but count them that offer you gifts to offer you injury, as  
*Epaminondas* sayd to *Iason*, and suppose that those which  
 would purchase their peace at your hands by rewards it is  
 for you to break peace with the Lawes, as *Alcmenes* the  
 sonne of *Tellocras* sayd; carry a resolute spirit therefore a-  
 gainst all these base proffers, or else ye shall Iudge couetous-  
 ly, greedily, corruptly, and not Righteously.

quid mori do-  
 bi ut iustiti-  
 am faci-  
 am? nonne  
 simile est ac si  
 dicatur quid  
 mihi vultis dero  
 ut aonem  
 iustitiam? of-  
 ficium perdam  
 et Deum ven-  
 dam. Greg.

Thirdly, be not too much addicted to seruants, For that  
 Iudge that is enchanted with seruants, casteth himselfe, and  
 justice into thraldome. It is sayd of *Claudius*, that beeing  
 addicted too much to these kind of creatures, he carried him-  
 selfe not like a Gouverneur, but a bondman: So Iudges here, if  
 thus affected, whereas they should be Lords ouer all, they  
 become seruants to seruants, yea the good old Iudges are  
 nothing then but Deputies to their young striplings profits.  
 Haue we neuer knowne any of Generous, Noble dispositi-  
 ons in themselves, free from all personall corruption, and  
 yet out of a softinesse to seruants, that the keeper of a dore,  
 or the holder vp of a traine might bee well gratified, haue  
 bene contented to passe any manner of judgement, and ven-  
 tured themselves vpon the precipices of reproch & ruine?  
 Oh these Chamber-spiders carry in them dangerous poyson,  
 these priuy fetters are able to bring their masters into any  
 sort of seruitude; oh therefore let not the vnder-hand lar-  
 ding of followers be appointed out for their wages; suffer  
 not the Iudgement-seat to bee a breast, out of which they  
 should sucke the milke of their maintenance; no, Iudge,  
 but not according to loue to seruants, but according to loue  
 to Righteousnesse, Iudge righteously.

Non princi-  
 pem sed mini-  
 strum egit.  
 Suct.

Fourthly, take heede of the pretexs of Lawyers; for  
 though I beleeue, and know some of them to be just, and  
 conicionable; yet I heare, many of them are so just to their  
 N Clyents.



Clyents, that they are ouer-iust to the cause, that as *Magne-*  
*da* the Queene of the South, when she came to visite *Sal-*  
*mon*, and to try his Wisedome, layd Artificiall Bees before  
 him, that in colour, sound, motion, were like vnto lining  
 Bees, and *Salomon* could not discerne the one from the o-  
 ther, but by laying downe flowers, vnto which the living  
 onely resorted. So, many there are that can straine their  
 skill so far, that they can make a breathlesse cause appeare,  
 moue, and stirre, as if it were quickened with the spirit of  
 truth, and he had need bee a prudent *Iudge*, and vse his best  
 discretion, that should discouer their craftes; nimble, inge-  
 nious, versute many of them are, full of strange Artifices,  
 notable impostures; they haue a kind of Omnipotency in  
 their tongues, the power of a Fee, or the vertue of a double  
 Fee, can make them so denigrate on the one side, and gar-  
 nish ouer with orient colours on the other side, that *Colum-*  
*shall* seeme *Cannus*, and *Davus*, *Dions*; that a spotlesse liuer  
 shalbe made to stand at the bar like a varlot, & many a varlot  
 seemes an inculpate liuer, a Patriote, a matchlesse Common  
 wealths-man: I wonder what cause most of them will re-  
 fuse, and if they want not money, what motives will they  
 want to make it seeme lawfull, and laudable? yea, and that  
 with vehemency, taking it in disdain, that the aduerse plea-  
 der should oppugne them, and being ofentimes furly, and  
 petulant against the *Iudge*, if hee will not giue in his vore  
 with them. *Let your zeale kindle, and your authority strike*  
*at this impudency.* Oh be circumspect ouer the demulcent  
 charmes, and prestigiatory practises of this sharpe-witted  
 generation, or else yee are like to *Iudge* according to the  
 pretence of Lawyers, and not according to the Candour of  
*Righteousness.*

*Ignoscat zelus,*  
*auxilium au-*  
*thoritatis contra*  
*istam impu-*  
*dentiam.*

Bern. lib. 7. de  
 Conf. c. 11.

Fiftly, bee not too flexible to the motions of great men,  
 For if these may haue the Iudges eare open, the strongest  
 testimony may not take place against the force of their sug-  
 gestion; Witnesse speake vpon oath, what now then, shall  
 whatsoeuer the lips of a Magnate avouch against these, bee  
 held

held credible? May not these great men speake out of fancy, perhaps out of chury? may they not comply with friends? or to go home into their Country with a roare, a vaunt, and say, this fellow I helped ouer the bridge, and that fellow I helped into the ditch, *this was my authority, and surpassing power upon the Bench*, I say, may not this make them to force both credit and conscience? yes, a popular humour, and a desire to be dreadfull to the vulgar, may induce too much; an ambitious man careth not to doe justice in his Countrey, but onely to controll and domineere. If therefore these great men will depose upon oath, heare them, but otherwise haue no care for a whispering testimony; for then ye may iudge according to subtile insinuations, and not according to Righteousnesse. *Iudge Righteously.*

— *mea vires  
mea magna  
potentia.*

*Ambitiosus  
non curat pro-  
desse sed praeesse  
Innocent.*

*Betweene every man and his brother, and the stranger that is with him, ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man.*

Now let vs come to the commendable impartiality, *Betweene every man and his brother, &c.* From whence obserue that every one should haue an equall indifferent interest in Iustice, for Iustice should be like the Sun, to shine to all alike. The Iudge must not looke with the eye of affection, but equity; he must regard the cause, and not the person. For, *It is not good to haue any respect of persons in Iudgement.* No, persons may be respected, but not in Iudgement; Iudges must not haue severall measures to apportion out right; no, *ye shall haue one Law.* Woe to that place, where the poore man can find no Law, yea, contempt and confusion to that Iudge that makes the Law, the rich mans severall; Hee that is all for the Potent, is much like *Alcibiades*, who was all for his Partitians, the common people were but as the dung of the earth vnto him; thus to execute Iustice, were to extinguish Iustice; and not to make the Tribunal a *judicium*, but the Rich mans loft, or his free hold, or his

*Doct.*

*Greg Naz ad  
sub. smore per-  
cussos.*

*Pro. 24. 23.*

*Leuit. 24. 22.*

*Plutarch.*



Mich. 7. 3.

Habac. 1. 4.

Mich. 7. 2.

Eccl. 58. 4.

Amos 2. 7.

Mic. 3. 2, 3.

Omnia in em-  
nes li. ere. Suct

Eccles. 4. 1.

Vse.

Fervens sum-  
mos fulgura  
videtur.

Job 19. 12.

Suct.

'gun-roome, from whence he may discharge at all that come within his reach; then the great man may speake out of the corruption of his soule, compass about the righteous, hunt his brother with a net, smite with the fist of wickednesse, gape over the poore in the dust of the earth, plucke off the skynne from their backs, and the flesh from their bones, and chop them in peeces as for the Cauldron; yea, extortion will then speake with the voyce of Caligula, that it may doe what it will to all men; the vision in Salomon will be as frequent, as hideous. I turned (saith he) and considered all the oppressions that are wrought under the Sunne, and behold the teares of the oppressed, and none to comfort them, and strength in the hands of them that oppresse, and none to releas. The poore mourne, and the Tyrant insults; the poore cry, and the Iudge is deafe; sighes, and no compassion; teares, and no reliefe; the Iudge, and the oppressour (saith hee in effect) conspire together to tyrannize over the Common-wealth; Behold (saith Salomon) behold with dolour, behold with horreur.

This serves to exhort Iudges to be formidable to the Terrours of the age, for the lightnings of Iustice should strike vpon the highest mountaines, let every man as well as the poore man beare the markes of his deserved vengeance; why should Greatnesse be an obstacle to punishment? why should there be any superiority above Iustice? why should cruelty walke vp and downe with her Writ of Priviledge in her hand? No, let the heart of a whole Country tremble to doe iniury for blood fetched from the sides of a Grandy; Deliver the poore that cry, and the fatherlesse, and him that hath none to helpe him; though Great men may be masterlesse in the world, yet let them not be so before a Tribunall; though Inferiours cannot amate them, yet let the Iudge. It is layd of Caligula, that though hee feared little, yet hee feared thunder: so though these feare little, nor convulsions at home, nor clamours abroad, yet let them feare the thunder cracks of the Tribunall; and oh how needfull is it, not only that the ayre should roare over some of their heads, but the bolts

bold strike throug some of their sides? For when was the  
bosome of councell so ever more widely opened? Some  
true Gentlemen I confesse there are still left amongst vs. (and  
I thinke on their names with honour, and behold their fa-  
ces with comfort) to whom their *Auncestors* vertues are as  
precious as their Scutchions, they are mindfull not onely of  
fat morsels for themselves, but of fragments for the poore;  
they are troubled neither with the Churles close fist, nor  
with the Tyrants sharpe nayles; no, they are readier to ex-  
hibit, then to exhort: thousands in this bitter scarcety have  
found a Race of true Gentry yet remaining; the Cottages  
as well as the *Heralds* Office, proclaime them of high  
discent, & worthy to beare Armes; But as this Remnant of  
true Gentry is to be magnified, so there are which have no-  
thing left in them of Gentry but the title, which are *Heires*  
to nothing but their Fathers Lands, by their degenerous  
courses they seeke to blot out the memory of their Prede-  
cessours worth; and are these to bee honoured? No, ab-  
horred; my heart cannot stoope to sordid Earth-wormes,  
nor my tongue praise these dead carcasses of Gentry; here  
indeede is the true decay of Gentry, and the miserable ruine  
of auncient Families, when equity is turned into oppression,  
and Hospitality into cruelty, when Great Gentlemen shew  
their Greatnesse in nothing but in ouer-powering the fee-  
ble, and crushing the impotent: And when wee speake of  
such, doe we nothing but vtter fancies, fictions? Yes, who  
heares not of the fearefull devastations (as it were) in the  
Nation? as if the forraigne Enemy were scarce more dan-  
gerous to many poore men, then mercilesse oppressours;  
when were the talants of cruelty so long? or the armes of  
violence so boysterous? no, there is in the Kingdome such  
grasping of copy-holds vpon euery light forfeiture, such  
holding away of Commons by force from the poore, as if  
they were *Gentlemen* auncient demeanes, such compelling  
away of Lands to make this enclosure spacious, and to en-  
large that part such defalking of wages, and shifting of the

Quando  
maior ana-  
ritia patris  
fuerit?



*Alborem, &  
altiore cruce.*

burthens of charges to the weakest; that if *Judges* be not pleased to interpolate soone with the strength of Iustice, poore men had as good lye nigh a Tygers denne, as by many a rich mans threshold. Oh therefore be tutelar, safeguarding Powers to these distressed soules, let them finde a refreshing vertue come from the shadow of your tribunall, let not *Goliath* of *Gath* defie the whole Host of *Israel*, let there not be a Ter-magaunt for *Judges*; no, grapple with the mightiest, and let Greatnesse finde no priuiledge but greatnesse of punishment, as *Galba* told that *Guardian* which had consumed his *Orphans*, and when hee came to judgement pleaded for fauour for his wealths sake, thou shalt dye, saith hee, and because thou art wealthy thou shalt haue the higher and the whiter crosse, that other men may be the more terrified by thee; Oh that is commendable, and comfortable Iustice where notorious offenders goe away with the sharper doome; Let not *Magnifices* therefore lye like exempted persons, nor thinke that their silken Vestures are too pretious for the *Iudge* to giue a Rent in them; no, punish poore men if culpable, but especially crush the Hornes of the *Enicornes*, and breake the heads of the *Dragons* in the waters, make them know that they lye in a Land of Iustice, and that ye want not power to subjugate the most refractory; let your blasts and gusts not onely fall vpon the Caues of *Indigents*, but cause Tyrants Palaces to shake at the foundation; Let not a man, but every man feele the smart of his demerits, let the stranger be embosomed by you as well as the dearest acquaintance, respect the law and not persons, haue an care for the smallest as well as the mightiest, feare a blot in government, feare a gulph in conscience, feare the curse of the poore, feare not the face of man. This is that which *Moses* requires in his *Judges*, *Iudge* righteously (saith he) betweene whom? *Betweene my brother, and his brother, and the stranger that is with him; ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man.*

For

*For the iudgement is Gods.*

Now let vs come to the inducement, *For the Iudgements* in Gods. From whence obserue, that *Iudges* are Gods *Standsmen*; they are to bee reuerenced because they haue his authority, they are to bee spotlesse because they haue his room. *Things exemplified ought to resemble their sample according to the reality of the forme*; so the most essentiall things that are in God ought to bee manifested in *Iudges*. *I haue said yee are Gods*. And wherefore, but to bee as vntained in all their proceedings, as the *Holy one of Israel*? *Take heed what yee doe* (said *Iehosaphat* to his *Iudges*) *for yee execute the iudgements not of man, but of God, and hee will bee with you in the cause, and iudgement*, as if hee should say, passe not ouer things superficially, but *Take heed what yee doe*; *iudgements* yee are to execute, but in them yee are not so much to bee my Deputies, as Gods. *Yee execute the iudgements not of man but of God*; and if there bee any indirect carriages, though yee may escape my knowledge, for I cannot bee euery where, yet where is not God? no, hee is euery where, though not by totality of quantity, yet of essence, hee therefore will spy you out, marke euery passage in the triall, record euery syllable of the sentence, *hee will bee with you both in the cause, and iudgement*; they had need haue no blurs in their writings that are to penne out a thing according to the copy of diuine purity, nor tread awry that are to follow Gods foot-prints; they had need honour that place where Gods residence is taken vp, and be circumspect euer that *iudgement* that Gods eye, owne; therefore saith *Moses* with much fidelity, integrity, passe iudgement, *for the iudgement is Gods*.

**DoE.**

*Exemplata  
oportet confor-  
mari exempla-  
ri secundum  
rationem for-  
ma.*

Tho. Aq p. 1.  
qu. 18. art. 4.  
Pl. 82.

2 Chron. 19. 7.

**Tho. Ag.**

Vsc.

This serues for *Iudges* to adorne that place vnto which they are aduanced, and to bee intent vpon that taske with which they are intrusted, to fill Gods roome with a kind of splendour, and to act Gods part with a kind of honour; for oh the blacknesse of that guilt where God is dishonoured



noured in his owne roome; if God will reuenge pollution every where, how much more in his owne seat? oh therefore heare all plaints, as it were with Gods eare, and pronounce sentence as it were with Gods mouth; vary not, swerue not, vse no preposterous courses, remoue all collusions, let your desires be as Gods, your iudgement as Gods: for the iudgement is Gods. I charged the Iudges at that same time laying, *Heare the controuersies of your brethren, iudge righteously betweene euery man and his brother, and the stranger that is with him, Yee shall haue no respect of persons in iudgement, but shall heare the small as well as the great, yee shall not feare the face of man for the iudgement is Gods.*

Now that these controuersies may haue the better issue, yee which are Iurors let your verdicts bee as iust, as your oathes are strict; oathes are too common euery where, and the breach of oathes too rife in this seruice; how many haue come hither rather to serue friends, then the Common-wealth; and to side with neighbours, then to let litigions, iniurious persons goe away with their iust infamy? let witnesses oftentimes depose never so apertly, and Iudges informe never so faithfully, yet these are sworne men before to their owne wills, and the oath is but for forme; witt some of them haue, but it is but to abuse their partners, and to cast a mist vpon the truth: their pertinacy is dreadfull, their periury damnable; But oh if there should bee any here so obstinate, desperate, let them know what it is to spot iustice, what to haue a chealrified conscience; oh therefore let not your neighbours set the gimmers of your clockes to strike after their affections, nor your dearest friends stalke vnder you to catch their desired preyes, for then yee shall want morall vertues, and not haue so much sincerity in the handling of causes as *Heathens*, yea that which may make you blush and tremble yee shall bring the innocent into bondage, and raise vp a blood-hound in your owne bosomes to pursue you; bee therefore as the Standard of heauen to weigh out to every man his due portion

tion, and as the *Hands of God* to reach forth to every man his *true Right*. What will make you awfull, jealous, vpright if not oathes? An oath is one of the highest expressions of worship to *God*, and one of the deepest earnestts of fidelity toward's man. *Iuro*, to sweare (say the *Criticke*s) comes of *Ius iuris*, Right, as if they which are sworne are obliged to doe right; and in *Hebrew* the word to sweare is not simply to take an oath but to doe it *cum vehementi affectu*, with a vehement affection, even to poure out the soule; and when can it bee hoped that a man meanes sincerely, and will carry himselfe districtly, if not when his soule is poured out? there is no counterfeiting like to the doubling in oathes; It was wicked *Lysanders* Atheisticall conceit that men might bee deceined with oathes, as children at cockall; the breach of oathes haue bene so odious in former times, that periured men haue had their lips and hands cut off; their lips because they had wronged God, and their hands because they had wronged their neighbour; oh therefore feare the out-cries of innocency, and the sting of oathes.

And whereas here is a *Grand Inquest*, and a Jury of life and death, deale sincerely in those things wherein yee are employed. Here are *Judges* yee see, and to execute *indgement* are they come, and how can they execute if yee will not suffer Malefactours to come vnder the verge of their punishments; if yee will extenuate greivous trespasses, or suppress notorious abuses; if yee will not indite, or are loth to find guilty, what is this but to abuse the high presence of *Judges*, and to frustrate all their holy desires, and religious purposes? take heed yee bee not partners in those finnes yee will not punish, and that in suffering finnes yee doe not take them home to your selues; remember that to fauour the wicked, is to hurt the good; It is no mercy to spare miscreants, no, it were wisdom and zeale to curbe and crush them; *Let one rather perish then a multitude*? What good is it to preferue an infection or to let venomous creatures live? Oh therefore as ye ought not

*actum latria-*  
Tho. Aquin.

Nischbah.

Plin.

*Vitia si feram*  
*factura Sen.*

*Boni nocet qui*  
*malu parit id.*  
*Perit, otius*  
*num quam v-*  
*videt.*



to spill a droppe of blood for spight, to yee ought not to spare a droppe of blood that is a stayne to the Family, or a corruption in the veynes of the Common-wealth; to fauour desperate offenders, were to doe seruice for the Deuill, to let incorrigible trespassers (eyther for mediation of friends, or out of blinde compassion) goe scot-free, were euen to fill your Country full of horrid practises; hee that lets slip one such an offender, begets ten, he that quenches not such dangerous sparks, hazards to set the whole Country in combustion.

*Ne sit nomen  
inane, & cri-  
men inuane.  
Amb.*

In you it is now to cleanse, to free your Country of villany, or to leaue it a sinke; I will say no more, Ye are *In-romys, Sworne-men*, let there not bee a vaine name least a mayne sinne; let the coales vpon this Altar heat you, let the touching of the volume of blisse infuse a dread into you; let the sounds of those graue aduertisements that are to fall from the *Iudges* lippes, eccho a serious regard in your bosomes; come not thus farre to carry home the chayne of hell about your heeles, periury in your consciences: The Lord from heauen by his blessed spirit endow and assist you, strengthen and quicken you to the performance of this high seruice, that by your circumspection and faithfulness, the Country may the better feelee the presence of *Iudges*.

Now my honourable Lords, to conclude with you, though I haue spoken much to you before, yet I desire to giue you a solemne close; Ye are the prime instruments in this seruice, and we had neede to put strong Rudders vpon those Shippes, that wee would haue conuay vs from all fyrts and sands, and polish those corner stones well, that wee would haue to vphold the whole building, and put sweet odours into those vessels that wee would haue to be Censers of comfort to a whole Country. I thinke ye haue consecrated this houre for ghostly counsaile, and turned your feete aside a while into Gods house, to see if hee hath inspired any thing into the heart of his messenger to impart vnto you?

Wel

Well then, from this Holy ground, carry away hal-  
lowed desires to your dueties, let your actions bee as  
honourable as your places, let Wisdome open her bright-  
est eye, and conscience feele her forciblest iinpulsions;  
these *Controuersies* else may beget a *Controuerſie* againſt  
you at *Gods Throne*, and in a few moneths, yee may giue  
a ſharpe and heavy account for theſe *Iudgements*: Oh  
have an eye to that reckoning, heare the alarum heere  
ſtriking in conscience for the laſt doome; actions ſo  
ſoone as they are done, doe not paſſe away, ſo ſoone as  
the *Aſſies* are ended doe not conceit neuer to heare  
more of theſe trials, but for all things that are heere  
handled, expect a review, for *certaine markes and por-  
traitures of all things remaine, which in the day of Iudge-  
ment ſhall bee revealed.* Iudges therefore ought not to  
bee reckleſſe in theſe things, which God will examine  
ſtrictly; What ſhall become of corrupt Iudges then,  
when the moſt vpright ſhall haue ſuch a ſerious ſearch?

*Nota quedam,  
et ſigna rema-  
nent quæ in die  
iudicii reuela-  
buntur. Origen  
Quid faciet de  
iniuſtis iudiciis,  
qui ipſas iuſti-  
rias iudicat.  
Bern.*

In time therefore conſider your power to reforme  
much, if yee bee faithfull, and *Gods* power to reuenge  
much, if ye be faithleſſe; if ye looke after gaine, theſe  
will not long laſt, if after *Attendants*, or friends, their  
mouthes will bee ſtopped to excuſe you, and their hands  
cramped to reſcue you at *Gods Throne*. Oh therefore  
lay aſide all private reſpects to your ſelues, and by-  
reſpects to *Familiars*; let no gaine ſeeme more aduan-  
tageable vnto you then ſerenity of conscience, nor any  
bee more entire, intime with you then hee that was  
your Creatour, hath beene your *Promoter*, and will  
bee your *Iudge*; Conſider that errorrs heere are hard-  
ly euer repealed, and that God will ſhew mercy, ra-  
ther for any ſinnes, then for thoſe that are commit-  
ted in his owne *Iudgement-seat*.

Yee are in the ſight of the Countrey, Yee are in  
the ſight of God, and his *Angels*, bee vigilant, bee  
zealous; with a heedie eye reade ouer your *Man-  
dates* againe, pray to God to aſſiſt you in them, and



goe vp with *Serpents* afflictions to your Tribunals, to doe true seruice to God and your Country.

And thus God Almighty bless you, that your eyes may not bee so dazeled with authority, as if authority had no burthen in it, yes, take the charge vpon you, *I charged the Iudges saith Moses.*

The humours of people are many, malice is an eloquent Oratour, it can parget and palliate, therefore looke narrowly into the nature of euery griuance, Consider the truth of euery complaint, *Hear the controversies of your brethren*; and whereas *Iudgement* is your maine *Action*, the purport of your calling and coming bee not in that most defectiue; but *Iudge* as to beautifie your high place, *Iudge* as to yeeld comfort to the distressed, *Iudge* as the heart of an enemy may confesse the equity of your Iudgements, *Iudge Righteously.*

And let the World see in you, that that will euen transforme you into Angels, yes, make people thinke that God Almighty, is the Tribunal, euen the vertue of impartiality; let not Wealth therefore thinke that shee hath gotten armour of prooffe against Iustice, or that it can make the poore as despicable to the *Iudge*, as they are to the World; or that it can wipe out of your knowledge the name of a stranger, that though a stranger come from farre, and hee hath none but the *Iudge* to assist him, yet that the prepotent force of Wealth shall bee such, that the *Iudge* shall take no acquaintance of him. Oh let not this turgid, haughty route of the World, thinke that yee respect either their Spangles, or Plumes, or Scutcheons, or bee so bold to conceiue that there can bee a price for a *Iudges* eare, or that the *Iudge* neither will, nor dare frustrate their aymes, oppugne their desires, and resignes; No, let none terrifie you, but bee yee a terrour to euery brow; *Iudge* yee so Righteously, that it may bee *betweene euery man and his Brother*; and the stranger that is with him, haue yee

no respect of persons in Iudgement, but heare yee the small aswell as the great, feare not the face of man.

And passe not Iudgement as if yee had the sole interest in it, but with single eyes, circumcised eares, melting hearts, awakened consciences, see, heare, consider, and recount vnder what a Potent, Omnipotent Master ye serue, God; Let Heauen therefore now seeme to cast an eye vpon the complaints of these abjects, and to lend a mouth to send them home with a sentence of comfort into their Countreys, let God seeme to debate, decide, *Iudge*, for the *Iudgement* is Gods.

Thus my honourable Lords, haue I endeavoured with fidelity, and fervency, to make you consider the importancy of what is impoted; it is but my Charme, it is your Charge; amongst the rest of your time, yee employ elsewhere, thinke hereafter yee haue spent an houre heere to take vp a Charge; let the noyse of this Charge sound in your eares the whole time of this seruice, yea take it vp amongst the rest of your dayly, diuine, and devout meditations to contemplate vpon; It was the first charge of *Iudges*, let *Iudges* neuer forget it; so shall they neuer sinke vnder this Charge, but for bearing well of *Controuersies*, they shall one day *Heare Euge*, *Well done good and faithfull seruants*, and for *Righteous iudgement* heere they shall haue iudgement of mercy, and not vengeance, and every man and his brother, neighbour, and stranger, yea, God and his blessed Angels shall iustifie their proceedings; and that God for whom they iudge shall at last take them vp into his owne mansions, giue them honour in his owne house, euen pleasures boundlesse, and joyes endlesse, Which that he

do to these, with those that are vncor-

rupt, vnspotted, God grant for  
his mercies sake,

Amen.

FINIS